Prophetic Pictures of Christ

J. H. TODD

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Prophetic Pictures of Christ

A Presentation of Old Testament Types of Christ and His Work

By
J. H. TODD

Author of
Vital Teachings of God's Word,
Principles of Interpretation,
etc.

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PROPHETIC PICTURES OF CHRIST

INTRODUCTION

The language of the Bible is full of imagery, and much of the truth is taught by parable, figure, symbol, type, etc. The first five books, called the Pentateuch, are very full of typical teaching, and we are told that the things that happened in connection with Israel "were our examples, or types (1 Cor. x:6). Though the word "type" is not found in the Authorized Version, yet the Greek word "tupos," from which our English word comes, occurs fully sixteen times, being translated as follows,—"print," "figure," "fashion," "form," "example," "manner," "pattern," "ensample." The word "antitupon," from which is derived our English word "antitype," is found in two places and rendered "figure" in both (Heb. ix:24, 1 Peter iii:21).

A type has been defined as a Divinely purposed illustration of some truth or doctrine. It is a forecast of some truth in the form of figure or symbol. Types are of various kinds and may be persons, places, events, institutions, ceremonies, actions, or material things. In the teaching connected with the tabernacle, material things, forms, shapes, and colours are used; and the various garments worn by the priests in the exercise of their ministry are all given in order to bring out different aspects of the ministry of Christ as High Priest.

The first five books of the Bible are the basis of all that follows in the Scriptures, and in them is laid the foundation for all subsequent teaching. The large place given to types in these books emphasizes the importance and value of such symbols. There are some portions of the New Testament which cannot be fully understood unless there is some knowledge of this typical teaching, as,

for instance, the Epistle to Hebrews. And it is doubtful if the sacrificial work of Christ on the cross can be grasped in all its fullness, in both its Godward and manward aspects, unless the five great offerings in the first seven chapters of Leviticus have been studied. In the study of the New Testament one comes constantly face to face with words such as "altar," "laver," "mercy seat," "vail," "priest," "sacrifice," "offering," and other expressions, all of which take us back to the Old Testament and its typical teaching. And close study of much of the New Testament convinces one how the tabernacle and all the ministry connected with it are woven into the very fabric of the Scriptures. This does not always appear on the surface, but often by more careful study and deeper spiritual insight a hidden connection is recognized. To illustrate what we mean the Gospel of John may be mentioned, especially from chapter xii onward. In chapter xii the thought of judgment is prominent, bringing before us the brazen altar with its sacrifices. In chapter xiii the washing mentioned points to the laver, which came after the altar in the court of the tabernacle. Beyond the laver came the holy place, with the table of shewbread, the candlestick, and the golden altar—speaking of life, light, and communion. These are found in chapters xiv, xv, and xvi. Chapter xvii takes us right into the holy of holies, where the high priest is seen interceding for his own in the very presence of God.

When any person or thing is referred to as a type much more is meant than merely drawing lessons from it in a spiritual way. Many and varied lessons may be drawn from the life of a person or from some event, and these will depend upon the viewpoint of the teacher; but when such are spoken of as types the truth typified inheres in the object and is fixed, so that variety of teaching cannot be permitted. Nor can any type be used to teach doctrine that is not explicitly taught elsewhere in the Scriptures. The reference to some of the Old Testament types in

the New Testament indicates very plainly their typical meaning or significance, and leaves us in no doubt as to their being types.

As Christ in His person and work is the great key to the whole of the Bible, so, in the types, we have brought before us Divine pictures of Him in His various offices, and particularly in His great work of redemption. In them are presented various aspects of His atoning sacrifice on the cross, His highpriestly work in the presence of God, and His coming again in power and glory to reign in righteousness. The sons of Aaron as priests, and some parts of the tabernacle, present in type the position and blessings of believers on the ground of the redemptive work of Christ and in union with Him.

In Genesis persons are used typically, as Adam, Eve Enoch, Noah, Isaac, Joseph; and these types give views of the dispensational dealings of God with man. Exodus is the book of redemption, and there the types are seen in the events connected with the deliverance of Israel from Egypt, their journey to Sinai, and in the materials connected with the tabernacle and priesthood. In Leviticus offerings and sacrifices, priesthood, feasts, meats (clean and unclean), and various rites and ceremonies typify all that God requires of those who would have access into His presence and who would walk with Him as a holy people. The types in this book are very full of the person and work of Christ, and no other book of the Old Testament is so full of the very words of God. Numbers is the book of walk and service, and all connected with the ordering of the camp of Israel and their march through the wilderness, with places visited, and with events which occurred, conveys typical teaching for the believer in relation to his walk and work while in the world.

The exact way in which type and antitype agree, as if the antitype were the very print made by the type, bears witness to the Divine origin of the Scriptures. It sets

upon them the Divine seal as coming from God Himself, and having in them His authority as His own word. An old writer on the types remarks that they are the letters by which God teaches, and that in the New Testament we get these letters put together so that Christ is spelt. This exact correspondence is a strong testimony also to the unity of the Scriptures. The types are really prophetic figures or symbols of the truths they teach, and the exact way in which they are fulfilled witnesses to the inspiration of the Scriptures. The fulfillment of prophecy is one of the strongest testimonies as to the Bible's being the very word of God, for no man could possibly forecast truth so many years before it came to pass as it is forecast in the Bible.

It will surely be recognized from what has been said that the study of the types is of great importance; and such study yields abundant blessing to the devout soul. A careful study of the types must impress one with the truth of the Scriptures being verbally inspired, and on that account it is of the greatest value in these days of departure from the truth, when the Word of God is being so much questioned, and criticized. The understanding of them, however, depends upon a knowledge of Christ as Saviour and Lord, for without that they can be nothing but enigmas or fanciful pictures without any true meaning. It must ever be borne in mind that the "natural man receiveth not the things of the Spirit: neither can he know them, because they are spiritually discerned." And the fuller the knowledge of Christ, and the closer the walk with Him, the greater will be the understanding of these prophetic pictures, and the greater the delight in the study of them.

The greatest number of types are to be found in the books of the Pentateuch, and the studies in this volume are taken almost exclusively from these first five books. There is another great field of typical teaching in the

Historical Books, in connection with the lives and history of the kings,—as Saul, David, and Solomon,—and also in connection with the temple. That portion of the Word of God is not, however, touched upon here.

The aim in these studies has been to find out the exact meaning of the type, and then to seek to open up the teaching accordingly.

This book is sent forth with the desire and prayer that its pages may lead to a better understanding of the gospel of the grace of God, and that by its teaching the Lord Jesus Christ may be made more real and precious through these wondrous pictures given in the Word to unveil Him, and to show forth the perfectness of His great work of redemption. And it is hoped that, in consequence, there may be greater devotion to Him, a more earnest desire to walk closely with Him, and to serve Him faithfully; and also an increasing delight in the Word of God and in the study of the sacred volume. If such results are realized in any measure, however small, the glory will be to Him through whose grace and power the truth has become known and has been given out.

I

ADAM

THE FEDERAL HEAD CONTRASTED WITH CHRIST

"WHO is the figure of Him that was to come." This is the reference to Adam in Romans v:14, so that at the very beginning of the Old Testament we are met by one who typified the Lord Jesus. The word "figure" here is the Greek word from which we get our English word "type." In 1 Corinthians xv:45, 47, we have further reference to the same truth, for we read: "The first man Adam was made a living soul; the last Adam was made a quickening spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven." Examination of these two great verses will show that it is as head of the race that Adam typified Christ. Adam was head of the race naturally, while Christ is head of the new and spiritual race. In all points save that of headship these two are presented in contrast rather than in comparison.

In Romans v the argument is based upon the fact of the fall in Genesis iii, which is taken as actual history. It is impossible to allegorize part of these early chapters of Genesis and take part as literal. The whole history of man since the events in Genesis i to iii, the events around us day by day, and each man's individual experience, all bear out the truth of that record of man's fall into sin, and death as a consequence. Unbelief of the Word of God, and all of the attempts to argue away these great and solemn facts regarding man's fallen state and his depraved condition, are but plain evidences of the

very truth of them. Unwillingness to bow to the Word of God, and honestly to acknowledge the heart's sinfulness, lead many to explain away the facts of Genesis iii. Those, however, who, by God's grace, acknowledge their sin and ruin through the fall, and in simple faith accept God's remedy in the finished work of Christ, have unmistakable evidence borne to their souls of the truth of their position, and thus have confirmation given to them of the truth of the Word of God.

The first Adam and the last may be likened to one another in that they both came into the world in ways different from all other mortals. The first Adam came from the hand of God a full grown man, perfect in every way, and yet capable of falling. No other being was so created save his wife, for neither of them was ever a baby or a child. Adam was endowed with such powers as no other man has ever had save the Son of Man, the Lord Himself. Christ's coming into the world was like theirs and yet unlike, for He came as a babe and grew up into manhood. He was, from the beginning, perfect, and was sinless and incapable of sinning, for He was the Son of God.

There are several points of contrast in Romans v. Through Adam came sin, death, and condemnation, the reign of death, judgment, many constituted sinners, and sin reigning unto death. In Christ there is the gift of grace, life, justification, reigning in life, many constituted righteous, and grace reigning unto righteousness. The argument in the whole chapter is connected with the expression "much more," for, while through Adam came awful ruin, and in consequence certain and awful judgment, Christ has not only remedied Adam's fall in order to bring back to man what was lost, but His work in grace will bring to those "in Him" far greater blessing than could ever have been known or realized had Adam not fallen, and through that work greater glory will come to God because of His wondrous grace towards man in his fall and ruin.

"As in Adam all die, so in Christ shall all be made alive." Here again in 1 Corinthians xv we have contrast, for, as through man came death, through Christ came resurrection. Just as surely as all, descended naturally from Adam, die, so surely will all "in Christ" be made alive. This chapter is dealing with the certainty and the glory of the resurrection of those in Christ, and not of all mankind. The resurrection of unbelievers is stated elsewhere. The certainty of Christ's resurrection, its importance as being the very foundation of all life, and faith, and hope, is emphasized; and then at the end of the chapter the manner and the method of the believer's resurrection are given. In verses 45 to 49 we have contrasts between the first Adam and the last, in that the first was made a living soul, was natural, was made out of the ground or dust, and bore the image of the earthy; the last Adam was made a quickening spirit, was spiritual, is out of heaven, and those in Him will bear the image of the heavenly. It is almost impossible for us to grasp the fact of the wonderful and glorious bodies that believers will have in the resurrection life through their union with Christ and on the ground of His resurrection. The limitations, tendency to sin and failure, weakness, and frailty, so really known now, will be gone for ever; and instead there will be incorruption, power, no sense of shame, no tendency to sin, nor any possibility of failure, no sickness or weakness. This will be the redemption of the body and the consummation of the believer's hope through the Gospel.

In the eighth Psalm, God's gracious purpose for man in giving him dominion over all creation is made the ground for extolling His excellent name and dilating on His Glory. This describes Adam's position as originally created most surely; but it goes further than that, for from Hebrews ii we learn that it points to the coming glory of Christ when all things are to be subdued "under His feet." The

dominion and government of the whole creation which Adam lost through his fall will be restored under Christ, and the very effects of sin upon the animal creation will be done away. There will be a removal of the curse from the earth, so that such blessing and fruitfulness as has never been known since the days of Eden will be realized.

A sea captain once remarked to the writer that God sees only two men, Adam and Christ, the first and the second. All other men are under sin and in ruin. Every one is in Adam or in Christ. Naturally we all must recognize that we are indeed children of Adam, and, as his descendants, under sin and death. But Christ, by his death and resurrection, has made it possible for us to be in Him, and so pass out from under sin and death into life. All who believe upon the Lord Jesus Christ as their Saviour, resting upon His finished work alone for their salvation, are in Him. Theirs will be the glorious destiny awaiting the redeemed, as depicted in the chapter in 1 Corinthians to which reference has been made. May God grant that every one who reads these lines may by His grace acknowledge their Adam nature, and by simple faith in Christ become linked to Him in resurrection life and blessing.

Adam as a Type of Christ

In the two passages where Adam and Christ are mentioned as the heads of the two creations, the contrast is very apparent, as will be readily seen by the following tables:

ADAM	CHRIST
(Romans v:12-21.)	
"Not as the offence."	"So also is the free gift."
One offence.	One act of righteousness.
Many be dead.	Much more the gift by grace abounded unto many.

ADAM (Cont.)	CHRIST (Cont.)
The judgment of one to condemnation.	The free gift of many offences unto justification.
Death reigned by one.	Much more the reign in life.
One man's disobedience.	The obedience of one.
Many made sinners.	Many made righteous.
The law came in besides.	Grace did much more abound.
Sin reigned unto death.	Grace reigns through righteousness unto eternal life.
Sin abounded.	Grace superabounded.

DEATH	RESURRECTION
(1 Corinthians xv:21, 22, 45-50.)	
In Adam all die.	In Christ all made alive.
The first Adam.	The last Adam.
A living soul.	A quickening spirit.
Natural.	Spiritual.
The first man, out of earth.	The second man, out of heaven.
Earthy.	Heavenly.
The image of the earthy.	The image of the heavenly.

IN ADAM LOST	(Luke xix:10.)	IN CHRIST SAVED
Dead in trespasses and sins.	Eph. ii.	Quickened;—Alive unto God.
Children of wrath.	Eph. ii.	Children of God.
Under judgment,—condemned.	Rom. v.	Justified and accepted.
Far off.	Eph. ii.	Made nigh.
Without God.	Eph. ii.	Brought to God.
Enemies.	Eph. ii.—Col. i.	Reconciled.
Sure of hell.	John iii. and vi.	Sure of heaven.
In bondage.	Gal. iv.	In liberty.
Hath not life.	1 John v.	Hath eternal life.
Having no hope.	Eph. ii; 1 Pet. iv.	A blessed and living hope.

II

ADAM AND EVE

BRIDEGROOM AND BRIDE

THE story of the creation of Eve and her union with Adam, when given to him as a help-meet, is applied in the New Testament to teach believers their relationship with Christ.

In Genesis ii we are told how God caused a deep sleep to fall upon Adam, and that while he slept, God took from him a rib, out of which He made the woman. She was brought to Adam as his help-meet and became his wife. Adam, speaking of her, said, "This is now bone of my bone, and flesh of my flesh." And then we have God's law that a man is to leave his father and mother and be joined to his wife, to cleave to her, and they shall be one flesh. That is a Divine law calling for particular notice in these days of departure from the faith, when the marriage relationship is held so lightly. God does not favour the separation of husband and wife, for they are one.

The first woman was formed or builded by God, and so was created supernaturally. The sleep of Adam, it is thought, may have been a trance, for the word for "sleep" is quite different from the word for "deep sleep" elsewhere. The expression "made He a woman" is really "builded," which is significant in the study of Eve as a type. For the church is "being builded together" by God for His habitation. Then her name "woman,"—Ishah, the feminine of Ish—as well as the manner of her formation, brings out her oneness with Adam. She was made to be a help-meet or help-mate, which means a helper

answering to him, or responding to him, and so having fellowship with him.

The antitypical teaching is found in 2 Cor. xi:1-4 and Eph. v:25-32. The deep sleep which fell upon Adam points to the sleep of death through which the Lord Jesus passed, and by which the church, typified by Eve, was brought into being. The church now being built by God through the Spirit is founded upon the work of Christ in death and resurrection. "Christ loved the church and gave Himself for it." Apart from the work of Christ on the cross and in His resurrection, there can be no true relationship whatever with God and Christ. But in that work of Christ a sure foundation has been laid, and it is upon that work that God is now building His Church. In Eph. ii:22 the word "builded" should read "being builded," for it is in the present tense.

In 2 Cor. xi:1-4 the apostle's concern for the church is that she should be preserved from corruption, and in simplicity towards Christ. Her danger is in being gradually weaned away from loyalty and devotion to the Lord Himself. The serpent beguiled Eve through his subtilty, and caused her to doubt God and to disbelieve His word; and the believer is warned lest he be so beguiled and corrupted. Another Jesus, another Spirit, another gospel than those proclaimed in the Word of God are presented, and so unstable souls are beguiled and overthrown. Simplicity of faith and of love towards the Lord Himself are the safeguards, so that the church may be preserved as a virgin, in view of her presentation in the coming day. The chapter goes on to show how Satan and his messengers come as angels of light, and as ministers of righteousness; and this is very manifest today in those who are so zealous in the propagation of error. False apostles, deceitful workers, are numerous, and come with the name of Christ or Jesus upon their lips, and with the Bible in their hands, and use the very words which are used in the true presenta-

tion of the gospel. Is it any wonder that many are being corrupted from the simplicity that is towards Christ?

In Ephesians v:25-32 there are seven great points of truth.

The first has already received notice, as given in verse 25: "Christ loved the church and gave Himself for it." His love, manifested in the giving of Himself upon the cross to redeem her and make her His own by purchase, is the first thought and the basis of all that follows. And the true apprehension of that great truth by believers gives the foundation for all devotion and loyalty in response to His great love.

Before this, in verse 23, we have the headship of Christ emphasized. He is the head of the church, so that she is to be subject to Him in all things. The head guides, controls, feels with, in sympathy. The church is one with Christ, as intimately united as are the head and the body. That is the figure to describe the union of the two, or their oneness. In the head is centered all authority and power, and He has all wisdom and love for the perfect use of these powers. As head He will never fail His church and her responsibility is to give the head the submission, obedience, and loyalty of which He is so worthy.

In verses 26 and 27 there are three words which bring out the great purpose for which Christ purchased the church. They are that He might sanctify it, having cleansed it, and that He might present it. Cleansed, sanctified, and presented are the wondrous thoughts. Having cleansed it with the washing of water by the Word is the first truth, meaning the new birth or the regeneration of the believer. Having started the work of Christ for us in His giving of Himself, then the work in the believer, giving him life and cleansing from sin, follows. The washing of water by the Word points us back to the use of the laver, which came after the approach to the brazen altar with the sacrifice of the sin offering. Cleansing by water in

the New Testament refers to the new birth wrought by the Spirit of God, imparting newness of life, and so making a child of God.

Having cleansed, He next sanctifies,—or sets apart,—as sacred. This signifies the ownership, or possession, of the church as His own. For in redemption God not only sets free from the guilt and bondage of sin, but purchases the redeemed to be His own. And it is on that ground that He requires those who are His to be holy in walk or conduct. The cleansing and sanctifying point to the position in which every believer is placed, giving the basis and also the motive for holiness in life and experience.

The great final purpose and consummation of His work for the church is to present it without spot or wrinkle or any such thing, a glorious church. The presentation of Eve to Adam finds its counterpart in this presentation of the church as the bride of Christ. In the great majority of MSS. verse 27 reads "that He Himself might present it." That rendering brings out the joy and satisfaction in the heart of Christ in presenting the church purchased with His blood to the Father. Such a thought is in true keeping with the idea of the bridegroom and the bride. If the church, in true sympathy with the great head, ever kept that coming day of presentation in view, what an incentive it would be in her life of devotion and in all of her testimony for Him while in the world!

In the exhortation following, to husbands to love their wives, there are two very blessed words, and words which should be sweet to the heart of every believer, for they bring before us the ministry of Christ for His beloved church, now going on in her time of need. He nourishes and cherishes it. All the milk and meat required to feed and strengthen the church, that it might be a healthy church, are provided by Christ and made ours in the Word of God. He not only feeds the church, but He Himself is her food. And He cherishes her, giving her all the com-

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fort, encouragement, and sympathy in her varied experiences while witnessing for Him in the world and awaiting the day of His coming to receive her up into His presence.

This is the wondrous union typified by that made between Adam and Eve, a union of life and love between the believer and Christ. It not only gives the basis and motive for devoted love and faithfulness to Christ by His people, but is also the ground and the incentive for true love and mutual confidence between husband and wife. "Even as Christ loved the church and gave Himself for it."

This passage in Ephesians surely proves conclusively that the church will be the bride of Christ in that coming day when He comes to receive her and to present her to His Father in all the glory that is hers because it is His. In the present time the church is espoused to Him, and is to be pure and holy that she may prove herself in some measure worthy of the great love bestowed upon her, and of the wondrous glory that shall be hers in that coming day of glory.

III

ENOCH

THE BELIEVER'S WALK AND TRANSLATION

IN THE list of Patriarchs in Genesis v there are two who stand out prominently above the others: Methuselah on account of his long life, and Enoch because he walked with God and was translated. In his walk of faith and his translation before the judgment by God through the flood, Enoch typifies the church in this age, or, more particularly, the saints who shall be translated at the coming of the Lord in the air, according to 1 Thess. iv:16, 17.

The name "Enoch" means initiated or dedicated, and it may be that as a child he was dedicated to God, and so would be the subject of prayer on the part of his parents. The record of his life is short, but it is the only one between Abel and Noah mentioned for faith in Hebrews xi. And it is a wonderful testimony to the power of faith in a day when men were so awfully turning away from God that the coming judgment of the flood was necessary. The giving to his child of the name "Methuselah," meaning "when he dies it shall be sent," indicates that he had had it revealed to him that a judgment was imminent. For we know that he prophesied of the coming of the Lord in judgment, as Jude tells in his epistle (verse 14). And from 2 Peter iii we learn that the judgment of the flood in the time of Noah was a type of the coming judgment by fire in the day of the Lord. As Enoch was caught away from the earth before the judgment of the flood came upon it he is a type of those who will be

caught up in the air into the presence of Christ before the coming judgments on the earth.

Enoch walked with God for three hundred years and begat sons and daughters, so he did not live the life of a recluse. Nor is he mentioned for any particular work save that he prophesied. The Gospel calls to belief in the Lord Jesus, so that one may be saved, and then to a walk in fellowship with God in the power of the Holy Spirit (1 Cor. 1:19). It is the privilege as well as the possibility for every believer in Christ to walk in fellowship with God day by day; and also to have testimony from God that He is well pleased. That is the walk of faith. Such a walk is but the realization of the purpose of God for every one who comes to Christ and is saved on the ground of the redemptive work of Christ, and it is made possible by the indwelling Spirit of God.

To walk with God meant submission and surrender, and that is the very first act enjoined in the practical part of the Epistle to Romans (xii:1, 2). The yielding of the body as a living sacrifice to God is the first step in experiencing the blessedness of the truth given in the first eight chapters of that epistle. Our blessed Lord Himself walked with His Father in unbroken fellowship and He was the meek and lowly one. In the prophecy of Micah the exhortation is "humble thyself to walk with God" (Micah vi:8).

The walk with God is for the believer, for it is a walk of faith, which means a walk upon the Word of God. "He that cometh to God must believe that He is." It is only by faith that the presence of the unseen God can be realized in any measure whatever, and only as His assurance given in His Word is believed. Faith means obedience as well as trust, and both of these aspects of faith point to the hearing of the voice of God through His Word. The important matter in faith is always the object, and it must ever have the Word of God to rest upon or it will fail.

Walking with God meant nearness and, consequently, fellowship. It was being in His presence. To Israel God manifested His presence in the cloud of glory which rested over the tabernacle. The cloud speaks to us of the Holy Spirit, for it is by Him that the presence of God is made real in the believer. To live in dependence upon the Spirit of God and under His control and guidance is the truly blessed life, meaning a safe walk and one of restfulness.

Not only is the walk of faith one of safety and preservation from evil, but it is one of victory and of constant triumph over every foe, in whatever circumstances one may be placed. In Enoch's case it meant triumph over death itself, for "he did not see death." The record of every other patriarch in that chapter in Genesis is "and he died." So the believer is assured that "we shall not all sleep, but we shall all be changed" (1 Cor. xv:51, 52). As Enoch was translated so that he should not see death, even so will all believers, living on the earth at the coming of the Lord in the air, be caught away without dying (1 Thess. iv:17). Those who have died in Christ will first be raised, and then all the living saints will with them be caught up into the presence of the Lord to be for ever with Him.

There must be agreement if we are to walk with God (Amos iii:3). That means fellowship, or having in common, which calls for separation from sin and evil. In 2 Cor. vi:14-16 the exhortation to the believer is to be separate from all unbelievers and to have no association with them, in order to enjoy fellowship with God. And there five different words are used, expressing what fellowship, or communion, is. They are "fellowship," "communion," "agreement," "concord," and "part" or "lot." It is to those who thus separate themselves from unbelievers in obedience to God that He makes Himself known as Father in a special manner, giving them to know the blessedness of their relationship as sons and daughters.

Faith bears witness to the truth of the Word of God and to God's faithfulness, and God bears witness to faith in response. Enoch bore witness by his life as well as by word of mouth, for he prophesied of the coming of the Lord in judgment. His prophecy was doubtless given to warn the wicked of the danger before them so that they might turn from their evil ways to God. And the long-suffering of God was displayed in holding back the judgment, so that men might have opportunity to repent. One of the most effective appeals in the Gospel to-day is that which points to the imminence of the coming of the Lord and the awful danger of delay in coming to Him. That truth is the note of hope which should appeal to those who "have no hope and are without God in the world." For the hope of the coming of the Lord is to the believer a blessed and living hope of a glorious eternity on the ground of redemption through the precious blood of Christ, and that alone.

Enoch had testimony borne to him by God that he had pleased Him, and that should be the chief aim of every one called to walk with Him. That "whether present or absent, we may be well-pleasing to Him." And then, "he was not found." For God had translated him. It is evident from this that he was sought for, as in the case of Elijah when he was taken up (2 Kings ii:16-18). It may therefore be that, at the coming of the Lord for His saints, many will be sought for after the rapture, for they will be taken so suddenly that their translation will be a tremendous surprise.

IV

THE ARK

SALVATION FROM JUDGMENT

IN SOME instances types are given in pairs, particularly in Genesis. Adam and Eve are typical of Christ and the church; Sarah and Hagar with their sons, Isaac and Ishmael, are shown in Galatians iv, to teach by allegory the contrast between those under law and in bondage, and those set free as sons under grace. In Genesis v we have Enoch called to walk with God and translated without dying, typifying the saints in the church; and then Noah and his family finding refuge in the ark from judgment by the flood, pointing to the remnant of Israel kept safe through the tribulation period and brought out upon the purged earth for millennial blessing.

From 1 Peter iii:18-22 we learn that Noah's passing through the waters of judgment shows forth the baptism of the believer in His burial and resurrection. The Lord Jesus, speaking of His coming as Son of man in power and glory, cited the condition of things on the earth in Noah's days as what may be expected at the time of His appearing.

The ark, as a refuge from judgment and a place of perfect safety for all who entered, gives in type a very real picture of Christ as the one and only refuge for all in danger of judgment. It was God's appointed way of salvation. "Make thee an ark of gopher wood" (Gen. vi:14), for, "Salvation is of the Lord" (Jonah ii:9). This points to the coming of Christ as recorded in Matthew i, where we read in verse 21: "Thou shalt call His Name Jesus, for He shall save," that name meaning the "salvation of Jehovah," or "Jehovah-Saviour."

Such provision was needed because the earth had become corrupt and filled with violence, so that God had to pronounce judgment on all flesh (Gen. vi:13). The word "corrupt" is used frequently of those who have become idolators, and therefore points to man's attitude to God; whereas "violence" indicates his treatment of his fellow-man. The condition was so awful that God said, "The end of all flesh is come before me," and "I do bring a flood of waters upon the earth to destroy all flesh" (v:17). Just as surely as judgment was poured out in Noah's day, so surely is it now threatening the earth, for a day is fast approaching when God's wrath is to be poured out upon "all ungodliness and unrighteousness of men." Then the awful judgments depicted in the book of Revelation will be poured out upon the earth. We are only waiting for the Lord to come forth in the air and receive up into His presence suddenly the whole body of believers, when these judgment scenes will be ushered in and fulfilled.

While engaged in building the ark, for one hundred and twenty years Noah was a preacher of righteousness, warning men of the coming judgment and inviting them to turn to God and find safety in the refuge provided by Him. In the same way God is now holding back the impending day of wrath and by the preaching of the Gospel of Grace giving a wonderful opportunity for men to turn to Christ and be saved by simple faith.

There was one door made in the side of the ark by which all who would might enter. To-day the door stands open wide and all who will may enter in, for Christ said, "I am the door, by Me if any man enter in, he shall be saved" (John x:9). But there came a day when God shut that door, as there will come an hour when the door now open will be closed, and the wonderful opportunity offered will be gone.

Noah was instructed to "pitch the ark within and without

with pitch," and that was absolutely necessary if it was to be safe at all when the waters of judgment came upon it. That is the first occurrence in the Scriptures of the Hebrew word translated "pitch." Elsewhere it is the word "atonement"; and when we remember the root idea is "covering," we can understand its use in Genesis vi. That covering of pitch was of the utmost importance, for safety depended absolutely upon it. However correctly and perfectly built, without the pitch the ark could never have proved safe when the flood of waters came. Even so our salvation depends solely and wholly upon the atonement provided by the blood of Christ. This is a very definite answer to those who teach that men are saved through acceptance of the teachings of Christ in the Sermon on the Mount, or by following His example. There is no salvation whatever from sin, guilt, and their power, save through the atonement by His blood shed on the cross. "It is the blood that maketh atonement for the soul," and "without shedding of blood there is no remission" (Heb. ix:22).

When Noah and his family were in the ark with all the animals, as appointed by God, we read that "the Lord shut him in." That meant perfect security, for no force could open that door shut by God. "In Christ" there is perfect security for every believer, for we have the word of Christ Himself: "They shall never perish" (Jno. x:28). Everyone who believes on Christ is "sealed by the Holy Spirit of promise unto the day of redemption" (Eph. i:13, 14); and all are being "guarded by the power of God through faith unto salvation to be revealed" (1 Pet. i:5). Not one who entered the ark died, and not one outside but perished; and so now we are either "in Christ" perfectly safe and secure, or outside and perishing. The invitation is given, "Come unto me," just as Noah was invited, "Come thou and all thy house into the ark." The door stands wide open and judgment is being held back in order that sinners may have the opportunity of coming to Christ and of being saved by

resting upon His finished work in simple faith. All who will may come to Christ and find in Him a full and perfect salvation and eternal security, the one and only condition being a simple belief of His Word, expressed by trusting in Him.

Once in Christ those saved find that, as the window in the roof of the ark brought light and comfort, their part is ever to look up for light and communion, and thus keep their eyes off themselves and surroundings. "Looking unto Jesus, the author and finisher of faith" is the one great secret of enjoying every blessing provided by God for those who come to Him through Christ.

From 2 Peter iii we learn that there is a correspondence between the flood of water in Genesis vii and the coming judgment by fire upon the earth at the close of the present dispensation. In both instances the long-suffering of God is remarkably manifested, and in connection therewith we find a striking illustration of the significance of the meaning of Scripture names. Methuselah's life was lengthened out to nine hundred and sixty-nine years, for his name means "when he dies it shall be sent." Immediately upon his death came the flood, according to the purpose of God indicated in his name; and the long-suffering of God is seen in giving men an opportunity to repent by sparing Methuselah to live the longest life. His long life is therefore a type of the present long age of grace when God is showing His long-suffering so that men may be saved. For He is "not willing that any should perish, but that all should come to repentance" (2 Pet. iii: 9, 15). But just as surely as the flood came in the days of Noah, so surely will the judgment by fire come on the earth in the day of the Lord (2 Pet. iii:10).

V

MELCHIZEDEK

THE HIGH PRIEST

IN GENESIS xiv:18-20 we have the account of the meeting between Abraham and Melchizedek, and are introduced to one of the most remarkable characters of Scripture. This Melchizedek, who was king of Salem and priest of the Most High God, comes suddenly upon the scene and as suddenly disappears, without any record of his history, apart from this interview.

In the short but wonderful Psalm cx, however, his name is mentioned in words prophetic of the priestly work of Christ, and in the Epistle to Hebrews, which unfolds the teaching regarding the work of Christ as our High Priest, we have brought before us the full significance of the typical aspect of Melchizedek's life and work. In these two Scriptures the expression: "Thou art a priest for ever after the order of Melchizedek" occurs seven times (Psa. cx:4, Heb. v:6-10, vi:20, and vii:11, 17, 21).

Melchizedek was both king and priest, being king of Salem and priest of the Most High God, possessor of heaven and earth. He met Abram on his return from pursuit of the kings to rescue Lot, and he brought forth bread and wine and blessed Abram. Psalm cx predicts Christ's victory over all of his enemies as king when He will be a priest upon His throne. That is a millennial picture, and the title "Most High God" in Gen. xiv indicates that the scene points to that period.

The Epistle to the Hebrews presents to us the priestly work of Christ, "after the order of Melchizedek." It is con-

stantly contrasted with the Aaronic priesthood, and shown in its every aspect to be so much better and superior.

In Chapter v His high-priesthood is recognized as of God's appointment, for He was "called of God." It was no self-appointment, but carried with it all the authority and power of God. Then in Chapter vi, as High Priest, Christ is our forerunner (v. 20), bringing before us the thought of representation which priesthood implies. All of the priestly work of Christ, whether connected with sacrifice or intercessory work, is on behalf of others.

It is in Chapter vii of Hebrews that we have opened up the full significance of the Melchizedek priesthood as it finds fulfillment in the priestly work of Christ. First of all we learn that the very omissions in Genesis xiv are significant, for Melchizedek's being "without father, without mother, having neither beginning of days nor end of life" points to Christ as the eternal Son of God, who abides a priest continually. His priesthood is an enduring one, and one in which there is no interruption nor break. This is further emphasized when contrasted with the Aaronic priesthood, which was constantly changing on account of death, and so passed from one to another. "But this One, because He continueth ever, hath an unchangeable priesthood" (vii:24).

There was a greatness and a majesty about Melchizedek in that he was greater than Abraham, for Abraham paid him tithes and received his blessing; and the priestly tribe of Levi, being descended from Abraham, was therefore inferior to Melchizedek.

Neither perfection, power, nor permanence were realized through the Levitical priesthood, because it was connected with law and subject to change. Christ, however, sprang from the royal line of Judah, and so had kingly authority and power; His priesthood is in the power of an endless life, and so eternal and permanent; and by His one perfect sacrifice and His unceasing intercession He perfects all who are His.

Priesthood meant sacrifice, and so we find that the one sacrifice offered by Christ once for all has a large place in Hebrews in relation to His work. That one sacrifice accomplished what all the others never could, in that it put away sin, and by its continuous efficacy it makes perfect every believer, and that for ever (Heb. x:14).

The priesthood of Aaron and his sons was not established by oath, whereas Christ's is made with an oath, and so made absolutely sure and abiding. By the oath of God He is made surety of a better covenant; and He is therefore the pledge or guarantee to us, of that covenant being fulfilled by both parties to it (vii:20-22).

As priest, Christ is the only mediator between God and man, having given His life a ransom for all, and so making it possible for all to be saved and come to God; but making it impossible for man to come any other way (1 Tim. ii:5-6).

Another way in which He fulfills His priestly service is as advocate. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jno. ii:1). As advocate He intercedes with the Father on behalf of every child who sins, and thus secures forgiveness and cleansing. When the one who has sinned confesses the sin, forgiveness and cleansing are realized in experience. His advocacy is ever availing and perfectly efficacious.

As the representative of His people He takes all who are His into the very presence of God and secures for them a place there continually. "Let us therefore be drawing near."

For it is as the risen and ascended Christ that He is priest, for He could not be a priest on earth as Hebrews viii plainly shows. And it is significant that while on the earth Christ never entered into the holy place in the temple, but only into the outer courts. By His highpriestly work now He takes His own directly into the holiest, having made the way open by His blood.

"He is able to succour them that are tempted," "He can be touched with the feeling of our infirmities," "He is able to save to the uttermost," are expressions describing some of the chief blessings to believers because "He ever liveth to make intercession." Deliverance in time of temptation, sympathy in sorrow or trial, strength in weakness, and help in every hour of need, are made sure and sufficient to every believer because He ever lives as our High Priest. As God, His power and resources are infinite and eternal, and as man, He knows and understands us and feels for us.

This Melchizedek priesthood has a very direct bearing upon Israel as God's earthly people, as is shown by the reference to the new covenant in Hebrews viii, of which Christ, as priest, is minister. That covenant awaits its fulfillment at the coming again of the Lord in power and glory. Then every enemy will be put under His feet and He will sit upon His throne as king and priest according to God's oath in Psalm cx. His people Israel will then enjoy to the full all blessing promised and covenanted to them and secured to them on the ground of the one perfect sacrifice offered once for all. "Now we see not yet all things put under His feet: but we see Jesus, crowned with glory and honour" (Heb. ii:8-9).

Psalm cx looks forward to the coming day when, our Lord having come back in power, every enemy shall be put under His feet, and He will sit upon the throne of David. He is to be a priest-king upon His throne (Zech. vi:13). There are three divisions in Psalm cx; first of all the Lord is given His position at the right hand of God, ruling in the purpose of God; then His people, as His possession, offer willingly in the day of His power. That introduces the thought of His priesthood after the order of Melchizedek, so fully dealt with in Hebrews. Finally, His power in overcoming His enemies and in judging is manifested, and His triumph over the heads of the wide

world, which the last clause of verse 6 evidently means, points to His destruction of the antichrist himself. And the closing words of the Psalm may be read, "therefore shall He be exalted as head, or chief." Now He is exalted to the right hand of God, waiting until His enemies shall have been put under His feet. Psalm cx presents the final culmination of His redemptive work and the full triumph of His work as priest and king. The willing people in that day will be His people Israel, restored to covenant blessing at His return in power and glory.

VI

ISAAC

THE OBEDIENT SON

THE life and history of Isaac set forth in type the Lord Jesus Christ as Son of God.

Isaac was to Abraham a son of promise, his name being given before his birth. He is called his only son, and was an obedient one. The whole course of his life was planned by his father, and we never find him acting according to his own will. He was given up to death and raised up again, a figure of resurrection. After that his father secured for him by special messenger a bride from amongst his own kin. And, finally, he was the seed through whom the covenant was secured, and all blessing made sure to the chosen family and race.

Gal. iii:16 asserts that Christ is the seed pointed to by Isaac as the One in whom the covenant with Abraham finds fulfillment.

Christ was the only begotten Son of God, for no other one was ever born of a virgin as He was. Even the birth of Isaac was of a miraculous nature, for it was against all natural expectation and was of faith. "Therefore sprang there even of one and him as good as dead" (Heb. xi:12). Born of the virgin, Christ was the only begotten Son and in that way stands absolutely alone. He is also the firstborn, and in that sense is in resurrection from among the dead the "firstborn among many brethren."

As Isaac was the seed of the covenant by promise, so Christ, as the seed through whom comes redemption, was promised as soon as man fell (Gen. iii:15); and in this aspect He is the One in whom all covenanted blessings are

realized. Further, He was predetermined before the foundation of the world as the lamb slain to redeem the lost (1 Pet. i:20).

His name, like Isaac's, was announced before His birth, when the angel said, "Thou shalt call His Name Jesus" (Matt. i:21). The very purpose of His coming as Saviour was thus indicated.

His whole life was planned and ordered by His Father, and He was the only one who ever lived a life of absolute dependence and perfect obedience. His delight was in the will of God as it was His very meat to do it. He could truly say, "I do always those things which please Him," and "the Son can do nothing of Himself, but what things soever the Father doeth these also doeth the Son likewise" (Jno. v:19). He lived every moment in the control and power of the Holy Spirit, every word and act being prompted and performed by the guidance and the power of the Spirit of God.

His obedience was "even unto death, and that the death of the Cross," for it was God who offered Him as a sacrifice for sin. He willingly laid down His life in fulfillment of the word of God, and so accomplished the great purpose of God in sending Him into the world. We read: "He was smitten of God," "It pleased the Lord to bruise Him," and "He that spared not His own Son but delivered Him up for us all." These scriptures bring before us the act of God in the work of the cross. He not only did not spare Him as He did Isaac, but also when Christ was on the cross He poured upon Him all the judgment that sin and the law demanded. He dealt with His own Son as He would have had to deal with the guiltiest sinner; and so every demand that sin and the law could make was fully and completely met. Every sinner believing on the Son of God is therefore fully and for ever cleared from every charge that God could have against him on account of sin.

That Jesus Christ is the Son of God is the great argument

of the Gospel of John, and that truth is proved conclusively by the testimony of many witnesses. We have the witness of God, of the Scriptures, of Moses, of Christ Himself in the claims He made, which were substantiated by His miracles, and of those who knew Him. His raising of the dead, and His own resurrection from among the dead, are appealed to in this connection. Having proved this, John gives a sure basis for faith in Him, and for the receiving of eternal life by that faith.

The one command of God to-day for all men is that they believe on the Lord Jesus Christ as the Son of God, for there is no salvation in any other. It is by His Son alone that God has spoken, for He is the theme of the whole revelation of God. He is the center and hope of fulfillment of all the purposes of God, the only hope of the world, for it is in Him alone that there is life and salvation. There is no greater folly than to refuse to believe on Him and receive Him as Saviour; and the awful sin of rejecting Him and treading Him under foot, and so despising His finished work, will mean the sorest punishment. In giving His Son, God has done His utmost to save men, and if He is despised there is no hope whatever for men.

Genesis xxii is one of the great chapters of the Old Testament, and in the sparing of Isaac and the offering up of the ram in his stead is given a typical picture of the substitutionary work of Christ in His death on the cross. Though the word "substitution" does not occur in the Scriptures, yet the truth shines out on page after page of the sacred volume. In Isaiah liii it has been pointed out that there are fourteen statements of substitution, seven towards the beginning of the chapter, and seven towards the end, and in the very center the words, "He is brought as a lamb to the slaughter." As that chapter is the central one in the central part of the three divisions of the last twenty-seven chapters of that great prophecy, the

way in which this wonderful truth is woven into it gives it great significance.

In the New Testament epistles there are seven places where it is stated that Christ died for others, each one being connected with some particular doctrine of importance. These are in Romans v:6, 8, 14, 15, 1 Cor. xv:3, 2 Cor. v:14, 15, and 1 Thess. v:10. The central one is 1 Corinthians xv:3, "Christ died for our sins," as the definition of the gospel that Paul preached, together with His burial and resurrection. And that was the first truth that the great apostle of the Gentiles brought to them. For that is the foundation of the faith, and the only ground of blessing.

VII

ABRAHAM'S MESSENGER

THE HOLY SPIRIT

THE longest chapter in Genesis is the twenty-fourth, and it contains the story of the sending forth by Abraham of his eldest servant to obtain a bride for his son Isaac. This sets forth the mission of the Holy Spirit sent by God, the Father, to call out the church to become the bride of His Son, the Lord Jesus.

From Genesis xv:2 we learn that this servant was Eliezer, the steward of Abraham. His name means "the help of the Lord," and as steward he was Abraham's help, or administrator of his affairs. In that way he stands for energy or power in the performance of work, and is therefore the executive. This is exactly what the Holy Spirit is in relation to the Godhead.

The Holy Spirit is most frequently typified by oil and water and the cloud of glory. Emblems such as the dew, the wind, the dove, and fire are also used to show forth His work and ministry. Here, however, it is a person and that is significant, for the teaching of the New Testament enforces the personality of the Spirit. He is no mere force, or power, or influence, but as real a person as God Himself and the Lord Jesus Christ.

In Genesis xxi we have the account of the birth of Isaac, pointing to the coming into the world of the Lord Jesus, the Son of God. Chapter xxii gives the story of his being offered up, pointing to the cross; and in xxiii, in the death of Sarah, we have the passing away of the nation of which, after the flesh, Christ came. That brings

us to the chapter we are considering, where the church in this present age comes into view. The incarnation, the death and resurrection of the Son, the passing away of the nation, and then the calling out of the church by the ministry of the Spirit, and the coming again of Christ to receive His bride, are surely seen in regular sequence. This can be no chance order or arrangement, but most surely is a witness to the Divine origin of these Scriptures, and their being indeed the very Word of God.

As Abraham's wealth was for his son, and his whole concern was for Isaac, even so the whole purposes of God center in His beloved Son, Who is "heir of all things." It was for Him, as well as by Him, that all things were created. The one great object and desire of the Father's heart is His Son, and no one can in any way please God save as he comes to Him through His Son Jesus Christ, and gives Him the place that is His as Son of God.

The Holy Spirit is sent forth by the Father and proceedeth from Him (John xv:26), and so comes with all the authority and power of God. He is the One who is the expression of the power of God, and in whose power God and Christ wrought all their works. He is the very power of God.

The servant found the woman by the well of water, this speaking to us of the living water, and so of salvation. It is the Word in living power. It is the Holy Spirit alone who can and does bring to the heart the call by the Gospel, and it is He who applies it in power to the conscience, leading to its reception in faith. The servant gave his message prominence, and would not rest or partake of refreshment until he had told his errand. His whole thought was of his master, and his mission. "He shall not speak of himself, for he shall glorify Me" (John xvi:13, 14). The mission of the Spirit is wholly in the interests of the Son. He has not come to draw attention to Himself, but to Christ. Where the Holy Spirit gets

His place in the life, there the heart is occupied with Christ, and not with the Spirit or with any manifestation of power.

Then He brought forth jewels belonging to his master which he bestowed upon Rebekah for her adornment—earrings, bracelets, jewels of silver and of gold, and raiment. It is the Spirit who reveals to us the precious things which the Lord has for His own (1 Cor. ii:9, 10). "He shall take of the things that are mine and shall shew them unto you (John xvi:14). Even before Rebekah had consented to go with him and become the bride of Isaac, these were given to her. This applies to the church, in that the truth regarding her wondrous position was not made known at the beginning of her history at Pentecost, but later on through the apostle Paul, raised up to receive that particular revelation. The church, however, received her blessings at Pentecost and was then enriched by the Holy Spirit, the earnest or foretaste of all that was to be realized and known. He is the earnest to every believer of the full realization of all that is for us in Christ, but we await the day of adoption when our redemption, even that of the body, will be manifested and enjoyed to the full (Rom. viii:23, 24).

The responsibility of each one to respond to the call of the Gospel and decide to accept its offer, is seen in the decision of Rebekah to go with the man. Then he set out with her to escort her through the wilderness to meet Isaac, and be united to him. "The servant took Rebekah and went his way." It was his way, and he was the guide, and he was responsible for all that was needed by the way. "Another Comforter," is the way in which our Lord spoke of the Spirit. He is with the Church as guide, as teacher, and as the One upon whom all believers are dependent constantly for the supply of every needed blessing. He will never leave one believer until He has delivered up that one into the very arms of the Bridegroom Himself (Eph. iv:30).

The whole attitude of Rebekah while being conducted on her journey was one of expectation and anticipation. She was looking forward eagerly to seeing her bridegroom about whom she had heard, and some of whose wealth she had already received. This is the attitude of the believer again and again referred to in the epistles; it is looking, waiting, longing for the day when the journey will end and the meeting with the Bridegroom will take place. For "the Lord Himself will descend from heaven with a shout, and the dead in Christ shall be raised, and we (the living) who remain shall be caught up together with them in the clouds to meet the Lord in the air: so shall we ever be with the Lord" (1 Thess. iv:16, 17).

That will be the great marriage day, when the bride will be taken by the Bridegroom to Himself, and then will be presented "a glorious church, without spot, or wrinkle, or any such thing" (Eph. v:27). How fitting it was that Rebekah should veil herself in the presence of Isaac, indicating the true attitude of every believer in the presence of that glorious One who will come forth in all His glory and majesty to receive His beloved bride. "I will come again and receive you unto Myself, that where I am there ye may be also (John xiv:3). "Even so, come, Lord Jesus," is surely the cry from the heart of his waiting Church.

VIII

JOSEPH
THE LORD JESUS
SUFFERING AND REIGNING

THERE are many incidents and events in the life of Joseph that prefigure experiences in the life of Christ as a man, and this makes them more than mere illustrations, and forces us to acknowledge Joseph to be a type of the Lord Jesus, even though there is no definite statement to that effect. It would be impossible in the space we take for one chapter to notice all of the points which find their antitype in the life of the Lord Jesus, but we wish to draw attention to some of the more important ones.

Joseph was his father's well-beloved son, destined by God for a throne of glory after a period of suffering and trial, through whom blessing was to come to his own family and household. His history is found in Genesis xxxvii to l; omitting chapter xxxviii, so that fully thirteen chapters of that book are occupied with the story.

At first he is seen dwelling at Hebron (meaning fellowship) in happy fellowship with his father, and the joy of his heart, the father's delight in him being shown by the gift of the coat of many colours. Such a coat was worn by one who was an only son or heir. The Lord Jesus was in the past eternity with God (John i:1). He was the delight of His Father (Prov. viii:30), "rejoicing always before Him." He was the eternally existing one, "having neither beginning of days nor end of life" (Heb. vii:3). And He was appointed by God "heir of all things" (Heb. i:2), for it was "by Him and for

Him that all things were created" (Col. i:16). Twice in the Gospels do we get the record of God speaking from heaven, acknowledging Christ as His well-beloved Son in whom He found delight (Matt. iii:17; xvii:5). He is the very center of all of God's purposes, in whom all things are to head up (Eph. i:11).

Joseph's dreams (Gen. xxxvii:5-11), which caused his brethren to envy him, were visions of his future authority and glory as a ruler; and they were doubtless a great sustaining power in the times of trial and suffering through which he had to pass. So at the very birth of the Lord Jesus it was announced that He would sit upon the throne of His father David (Luke i:32). And it was the "joy set before Him" that meant so much to Him in enduring the cross and despising the shame that came to him (Heb. xii:2). The coming glory of the Lord Jesus is the great theme of all prophecy, and for every prediction of His coming in humiliation to suffer, there are about eight that point to His coming in glory and power to reign as King. In one of His first utterances He referred to that coming glory (John i:51), and again and again He spoke of it to His disciples (Matt. xix:28, xxv:31, etc.).

Joseph was sent on a mission to his brethren, and went willingly, seeking them until he found them. The Lord Jesus repeatedly refers to His being sent by the Father, and spoke of Himself as the sent One (John v:30, 36, 37, 38; viii:29, 42; x:36; xvii:3). He came forth willingly, delighting to do the will of His Father, for He could say, "My meat is to do the will of Him that sent Me" (John iv:34). His mission was therefore of the Father, and with all the authority and power of God Himself. Joseph's coming to his brethren as shepherds in the field, his wandering for a time, and then his finding them in Dothan, (meaning law or custom) might all be noticed as having figurative bearing upon the coming of Christ as recorded in Luke's gospel, chapter ii.

The reception of Joseph by his brethren and their treatment of him call for special mention, as these have such an exact correspondence in the way the Lord Jesus was received and treated by the Jews. They hated him (Gen. xxxvii:4), and then because of his words they hated him yet more (xxxvii:5, 8); they envied him, and despised him (xxxvii:11); they conspired against him (verse 18), determined to slay him (verse 19), stript him (v. 23), put him in a pit (v. 24), and sold him (v. 28). All these acts find their exact counterpart in the conduct of the Jews in their attitude towards the Lord Jesus. "He came unto His own and His own received Him not" (John i:11). The Lord Jesus was hated (John xv:25); His people consulted to slay Him (Matt. xxvi:4; xxvii:1); they acted from envy (Matt. xxvii:18); they mocked Him (Matt. xxvii:29, 30, 31); they reviled Him (Matt. xxvii:39); and He was sold (Matt. xxvi:15), and cast into a pit (Matt. xii:40). Thus we have brought before us the sufferings of the Lord Jesus in fulfillment of such wonderful prophecies as Psalm xxii and lxix, and Isa liii. "He was despised and rejected of men, a man of sorrows and acquainted with grief."

After being sold, Joseph was taken to Egypt, was there thrown into prison unjustly, and associated with two transgressors; but he was eventually raised up by Pharaoh, given a seat upon his throne, and made lord of all in his kingdom. There he took a Gentile bride, associating her with himself on the throne; he became the saviour of the people of the land, and the one through whom a starving world received the bread of life. Even so the Lord Jesus was rejected, and sold, and crucified, being numbered with the transgressors. He was raised up, and sits upon the throne of God, exalted to be a Prince and a Saviour (Acts v:31). In this time of His rejection He is taking unto Himself a bride, the Church, which is being called out of the world, and which is to be associated with Him in His

coming glory. He has been made "both Lord and Christ" (Acts ii:36); the very purpose of His dying and rising again being "that He might be Lord both of the dead and the living (Romans xiv:19). He alone is the Saviour of all men, and but for Him all must perish eternally (Acts iv:12). Jesus Christ is Lord, and as Pharaoh committed to Joseph all the administration of his kingdom, so it is entirely through Christ as Lord that all blessing is given. He is the "one mediator between God and men" (1 Tim. ii:5). He is the dispenser of bread to famishing souls, for He is Himself the bread of life (John vi:48), and apart from Christ there is no true life or sustenance (John vi:53, 54; 1 John v:12). His resources, too, are boundless, for it is the very wealth of God that is dispensed by Him. The believer is "blessed with all spiritual blessings in Christ" (Eph. i:2). Blessing is "according to the riches of His grace" (Eph. i:7), and "according to His abundant mercy" (1 Pet. i:3).

After Joseph's rejection by his brethren, they suffered through famine, and were forced to go down into Egypt for corn. Ever since the rejection and crucifixion of the Lord Jesus the Jews have been a suffering people, and they will be such until they turn again to Christ as their Messiah and Saviour, when He returns in power and glory, and reveals Himself to them in the same way as Joseph was made known to his brethren. The Jews are to-day a scattered people and are despised by all nations, and yet preserved as the people of God. There is a coming period, however, to be known as the "time of Jacob's trouble" (Jeremiah xxx:7), when Israel as a people will pass through greater trial than ever previously, and will only be delivered by the appearing in glory of the Lord, and the destruction of their enemies will be accomplished by the very brightness of His presence.

The revelation of Joseph to his brethren, and their being brought into the land of Goshen for blessing and

prosperity, points to the manifestation of Christ to Israel as a nation at His coming again, according to Acts i:11, Rev. i:7, and Zechariah xii:10. "Unto them that look for him shall He appear a second time without sin unto salvation" (Heb. ix:28). Previous to that the Church as His bride will have been caught up into His presence, and she will return with Him when He comes thus to manifest Himself, and to take His place as King and reign (1 Thess. iv:16, 17).

God's purpose in choosing Israel to be the channel of blessing to the nations of the world is set forth in type in this history of Joseph's brethren and their reconciliation with him, and their coming into the land of Egypt and being settled there. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans xi:26), and "so all Israel shall be saved." But just as blessing came through Joseph as ruler so will Israel be blessed and made a blessing through the Lord Jesus being given His place as Messiah and Lord. "Thy people shall be willing in the day of thy power" (Psalm cx). And as surely as there have been the sufferings, so surely will there be the glories to follow (1 Peter i:11).

What wondrous joy and satisfaction will come to the heart of the Father when He sees His Son in the place of power and glory, resulting from His sufferings, and the fulness of blessing poured out upon His people Israel, and through them to the nations of the world. Those who by His grace have believed in Him as Saviour *now* in the time of his rejection, and have bowed to Him as Lord, will *then* share in all the glory that is His.

The following parallels in the lives of Joseph and of the Lord Jesus present the type and antitype:

The well-beloved Son—Gen. xxxvii:3, Matt. iii:17.

Dwelling in Hebron—Fellowship—Gen. xxxvii:14, Prov. viii:30.

Sent by the Father—Gen. xxxvii:14, John iii:16.

His obedience—Gen. xxxvii:14, Phil. ii:8.

Ready to serve—Gen. xxxvii:13, Heb. x:7.

Went seeking missing ones—Gen. xxxvii:16, Luke xix:10.

Hated by brethren—Gen. xxxvii:4, 5, John vii:7.

Hated for words—Gen. xxxvii:8, John viii:59.

Envied for words—Gen. xxxvii:11, Mark xv:10.

"Came where they were"—Gen. xxxvii:17, Luke x:33.

Hatred increased the more He spoke—Gen. xxxvii:18, 19, John viii:59.

Conspired against—Gen. xxxvii:18, John xv:18.

"Let us kill Him,"—Gen. xxxvii:20, Matt. xxi:38.

Mocked and stripped him—Gen. xxxvii:19, 23, Matt. xxvii:28.

Cast into a pit—Gen. xxxvii:24, Matt xxvii:29.

They sat down—Gen. xxxvii:25, Matt. xxvii:36.

Judah—Judas—Gen. xxxvii:26, Luke xxii:4.

Sold by foreigners—Gen. xxxvii:27, Mark xiv:10.

Reported dead—Gen. xxxvii:31, 32, Matt. xxviii:13, 14.

Falsely condemned—Gen. xxxix:17, 19, Matt. xxvi:59, 60.

Put in prison—place of death—Gen. xxxix:20, Matt. xxvii:59, 60.

Numbered with transgressors—Gen. xl:1-3, Luke xxii:42, 43.

Innocent—Gen. xl:15, Isa. liii:12.

Raised up—Gen. xlii:14, 1 Cor. xv:17.

To seat of power—Gen. xli:41, Acts v:31.

Loaded with honours—Gen. xli:42, 45, Phil. ii:8-11.

Made Lord—Gen. xli:41-44, Acts ii:36.

All power given him—Gen. xli:55, Matt. xxviii:18.

Obtained bride—Gen. xli:45, Eph. v:25-27.

"Whatsoever He saith unto you do,"—Gen. xli:55, John ii:5.

Tempted and untainted—Gen. xxxix:7-12, Matt. iv:1-10.

Full of Spirit—Gen. xli:38, Luke iv:1.

Made known to brethren on second visit—Gen. xlv, Zech. xii.

Brethren blessed through him—Gen. xlvii:11, 27, Romans xi:25.

Foreordained of God—Gen. xlv:5, 7, 9, Acts ii:23.

Man of tears—Gen. xlv:2, John xi:35.

IX

THE DELIVERANCE OF ISRAEL

REDEMPTION

IN THE Book of Exodus we have the record of the deliverance of God's people Israel from the bondage of Egypt, and their being led out into the wilderness through the Red Sea. That was the redemption of Israel, and it sets forth in type all redemption. The name "Exodus" means "the way out," as it describes the way out of Egypt for Israel. The Hebrew name, as in each of the books of the Pentateuch, is taken from the first words of the book, being in Hebrew "Valeh Shemoth," meaning "These are the names" (i:1).

The Scofield Reference Bible gives a summary of redemption under four heads, as follows—"Redemption is wholly of God; it is by a person; it is by blood; and it is by power." Exodus may be divided into three main parts under three R's—Ruin, Redemption and Relationship. Israel in Egypt, in a state of bondage and affliction under Pharaoh, presents their ruin; their redemption is shown in the deliverance from Egypt through the sprinkling of blood, and their being led through the Red Sea into the wilderness; and there in the wilderness, in their receiving the law and all the statutes, judgments and ordinances connected with the tabernacle and priesthood, we have their relationship with God as His purchased people. In the New Testament the Epistle to Romans corresponds with Exodus in the Old Testament, for it also may be studied under these same headings. The first three chapters show us the ruin of the sinner as guilty before God; from chapter iii to viii we have the fullness of redemption through the work of

Christ for the sinner, and the work of the Holy Spirit in him; and then in the closing chapters the application of the truth by the believer leads him into a realization of it, and so into blessed relationship with God.

First of all, the need of redemption is shown in the bondage in Egypt, where the people were under the rule of Pharaoh, and were oppressed, and made to serve with rigour, being truly in an iron furnace. Sin is slavery, and in Romans vii the expression "sold under sin" describes the condition of the sinner apart from Christ. "The way of transgressors is hard." And, as the Israelites were helpless to deliver themselves, so is the sinner helpless to overcome his sin, or to extricate himself out of its power. Egypt symbolizes the world as a system under the control and power of Satan, with its principles of force, greed, selfishness, ambition, and pleasure. Egypt was a great worldly power, with culture and religion, and much that was imposing outwardly. It was, however, of the flesh, and opposed to all that is of God and is spiritual.

Though plague after plague was sent, Pharaoh resisted all attempts to take Israel out of his firm grasp, and these only proved the utter powerlessness of Israel to deliver themselves, and that it was only God who could rescue them from their enemies. Even so is it with every sinner, for sin holds each as a tyrant holds a slave, and none but Christ can redeem those in sin.

It is in Chapter xii of Exodus that we get God's way of redemption. Each household had to take a lamb, and, having slain it, had to take of its blood and sprinkle it upon the lintel and the doorposts of the house, and when the destroying angel passed through the land God passed over the house and did not suffer the angel to enter. For His Word was, "When I see the blood I will pass over you." But in every house where the blood was not found thus sprinkled, the death of the firstborn took place. Then God led them out of Egypt to the edge of the Red Sea, where

they were shut in on both sides by mountains, and Pharaoh, having repented of his act in sending them away, pursued them with his army. Then it was that the power of God was seen in opening up a way through the sea on dry ground for His people, so that they passed over safely; and immediately, when they were safely across, the sea returned to its course, so that the Egyptians pursuing the Israelites were drowned. Thus God "with a stretched-out arm and with a mighty hand" redeemed His people.

The only ground of safety from judgment was the blood of the lamb. It had to be sprinkled with a bunch of hyssop, which signifies the appropriation by faith of the sacrifice made. "In whom we have redemption through His blood" (Eph. i:7). "Redeemed not with corruptible things, as silver or gold, but with the precious blood of Christ" (1 Pet. i:19). And when once the sinner has accepted Christ as a Saviour, and rested upon His finished work for salvation, he is perfectly safe, for God has declared in His Word, "When I see the blood I will pass over you." It is not when the sinner feels safe, or when he is satisfied that he is right, but when God is satisfied. The deliverance of Israel from the bondage of Egypt followed at once. Every one who takes his stand under the blood of the Lamb is separated by God from his sin and from his old life of bondage. "He breaks the power of cancelled sin and sets the prisoner free."

The passage through the Red Sea, to a new place under a new leader, gives us the position of the believer as having died with Christ to sin, and having risen with Him to resurrection ground. Romans vi teaches us that the doctrine thus symbolized finds its expression in baptism. In 1 Corinthians x:1, 2, it is stated that "All Israel were baptised unto Moses in the cloud and in the sea." The cloud is a type of the Holy Spirit, and the sea represents the water of baptism. These two are mentioned in Rom. vi:3, 4, where first it speaks of being baptized into Jesus Christ and, therefore,

the baptism by water following. The result is to be a walk in newness of life, under the new leader, Christ Himself. When once the Israelites were over the Red Sea, it separated them from all of their old life, and put them in an entirely new position. So in 1 Peter i:18 we are redeemed from our vain manner of life handed down from the fathers. The redemption of the believer is so complete that he is not only delivered from sin's dominion and power, but he is crucified to the world (Gal. vi:14); he is dead to the law, being redeemed from its curse (Gal. iii:13, Romans vii:6); and crucified to the flesh (Gal. ii:20). In all of these aspects his position is made sure by the cross; and then as he yields himself in obedience to Christ by faith, he realizes in his life the power of such a position.

All redemption is unto a relationship with God. So the position of Israel in the wilderness in nearness to God and in the place where they could give Him the worship due to Him, and also enjoy that fellowship and ministry that are for His people, typifies that relationship into which the believer in Christ is brought. The appointment of the tabernacle and the priesthood, with their sacrifices and ministry, sets forth in type the privileges and responsibilities of God's people now, and the very blessed relationship that may be enjoyed by them. The sacrifices so constantly being offered remind us that any relationship with God can only be known on the ground of redemption by blood. The tabernacle, with the holy place and holy of holies, speaks of access to God in prayer, intercession, and worship; and the priests and their ministry tell of the service that it is the privilege of all believers to render unto God.

In the Old Testament there are four different words in Hebrew that are translated "redeem" in English, and in the New Testament other four Greek words similarly rendered. In Exodus vi:6, xv:13, and frequently in Leviticus xxv, the word "redeem" means to ransom, or avenge, and is that from which comes the "Goel," or kinsman-

redeemer (who purchased the relative sold and restored the inheritance), so beautifully exemplified in Boaz, in the book of Ruth. Another word, "pahdah," means to set free, or let go, as from bondage or servitude; it is used in Exodus xiii:13, 15; xxi:30; xxxiv:20; and in viii:23 is rendered "division." God sets His people free by the substitution of a spotless lamb, which bears the merited stroke due to them, and thus separates them from the world. In Psalm cxxxvi:24 the word "redeem" is "pahrak," that being the only place it is so translated; everywhere else it is "break," or "rend," or "tear," and once it is "deliver" (Lam. v:8). The fourth is "kahnah," which means to buy, or purchase, or acquire as one's own, and so to possess. In Nehem. v:8 it is translated "redeem" but in the majority of instances it is "buy" or "purchase," being used of the redemption of Israel in such passages as Exod. xv:16; Psalm lxxiv:2; lxxviii:54; and connected with the law, or right of redemption in Israel in Jerem. xxxi:7, 8, 9, 25. This idea of purchase and ownership is prominent in two of the New Testament words, "agorazo" and "exagorazo." The former means simply to buy in the forum or market, and the latter to buy up or out of the forum. The first is rendered "redeem" in Revel. v:9, and xiv:3, 4; and "buy" in 1 Cor. vi:20; vii:23, and 2 Peter ii:1, referring to the purchase by the blood of Christ. The second occurs only twice in the sense of redemption as applied to the believer in Gal. iii:13, and iv:5, both having to do with his redemption from the law and its curse. Another word, "lutroo," signifies the setting free, or releasing, by the payment of a price or ransom. It is the word "ransom" in Matt. xx:28 and Mark x:45, and in its other forms always "redeem" or "redemption," except in Acts vii:35 where it is, "deliverer." It is the word "redeem" in 1 Peter i:18, in Titus ii:14, and in Heb. ix:12. The stronger word for redemption, "apolutrosis," comes from the former and is found in Romans iii:24; viii:23; 1 Cor. i:30; Eph.

i:7, 14, iv:30; Col. i:14; and Heb. ix:15, and in one other reference is rendered "deliverance." Comparing all of these words the thought prominent is that of deliverance, and consequently freedom from bondage, by paying a price required to ransom, and then of the redeemer owning or possessing the one purchased. The price paid also determines the value of the one bought, so that the believer is precious to his Lord, because he is bought by the precious blood of Christ. "In Whom we have redemption through His blood, the forgiveness of our sins according to the riches of His grace." "Ye are not your own, ye are bought with a price, therefore glorify God in your body."

X

MOSES

CHRIST THE DELIVERER

MOSES, as the deliverer of the people of Israel from the bondage of Egypt, is a type of Christ as the deliverer of His people from the bondage of sin and Satan. This is seen in his work, as well as in his person and offices. As the work of redemption will be noticed in the next chapter, attention will now be centered upon Moses himself.

His very name "Moses," meaning "drawing," is significant, for the Lord Jesus Himself said, "I, if I be lifted up from the earth, will draw all men unto Me." He was of the third son of Israel,—Levi—which means "joined." This speaks of Christ, as mediator, joined to God and to man, as Son of God and Son of man. The number three speaks of resurrection, typically fulfilled in Moses being given up to death and brought out from it. And this points to the risen Christ as the One who brings us out from the burden and guilt of sin, and out of the world, into the liberty of the glory of the children of God.

Moses was chosen by God to deliver His people, and he was given credentials of his mission. On his first attempt on behalf of his brethren he was rejected by them, and while away in the wilderness he took unto himself a Gentile wife. Then on his second appearance he became their deliverer and leader. In Acts vii, in Stephen's address, he is called a ruler and deliverer (vii:27, 35). In his mission, Moses fulfilled a three-fold office. He was God's prophet to Israel; he was their deliverer and leader, being called a king; and he interceded with God on their be-

half in time of need and of failure, thus acting as a priest. He was, therefore, prophet, priest and king.

In Exodus iii we have the record of God appearing to Moses at the burning bush, and there giving him his commission or appointment to go to Pharaoh, so that Israel might be delivered. The very name "Christ" means the anointed or appointed one, and is the title of our Lord connected with His offices as prophet, priest, and king.

In Chapter iv, God gave Moses certain signs as seals to his work, showing his authority as God's servant. These were the turning of his rod into a serpent and then restoring it, and the making of his hand leprous and then healing it. In the same way miracles were performed by the Lord Jesus as credentials of His ministry, showing Him to be Divine, and that the very power of God wrought in and through Him. In Mark and Luke the first miracle wrought by Christ was that of delivering a man from an unclean spirit, and in the Gospel of Matthew (Chap. viii) the first was that of cleansing a leper. These correspond with the two signs given to Moses, the one pointing to power over Satan, and the other to power to cleanse from sin. In Hebrews ii, where Christ is presented as Son of man, His two-fold work by His death, in destroying the devil and in making propitiation for sin, is given as the great purpose of His coming as man. It was, that "He might deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. ii:15).

God's word to Moses, recognizing him as His prophet, was, "I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth." When sending him at first to Pharaoh, God had said: "Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh" (Exod. vii:1, 2). The proph-

ecy quoted from Deuteronomy xviii was first of all fulfilled in Joshua, but that was only a partial fulfillment, for we find the words given there quoted directly of Christ in Acts iii:22, 23. In this we have an example of the law of double fulfillment, showing how some prophecies have an early and partial fulfillment and later on a further fulfillment, which exhausts the prediction. The prophet was God's messenger to His people, to declare to them the will of God, which might have an immediate application as well as a future one. He was God's spokesman, and that gave great importance and value to the words spoken by him. The first five books of the Bible, the Law of Moses, are the very foundation of all that follows in the Bible. There we get the great foundation truths that are developed and more fully unfolded as we go on through the revelation of God. The book of Leviticus contains in proportion to size more of the direct words of Jehovah than any other book in the Old Testament. How often the expressions, "the LORD spake unto Moses," and "as the LORD commanded Moses," are found in these books. In Deuteronomy his reminding the people of their redemption from Egypt, and their great privileges as God's people, their unique position in that they had heard the very words of God as no other nation ever had, is urged as one of his pleas for their obedience and loyalty. Even so, Christ witnessed again and again to His words being given Him by His Father. "As My Father hath taught Me, I speak these things." "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment what I should say and what I should speak." "For I have given unto them the words which Thou gavest Me." These are His statements, and then we have God's own declaration in Hebrews i:1, 2, that in these last days He has "spoken by His Son." The warning in Acts iii:23, "that every soul that shall not hear that prophet shall be de-

stroyed," and the solemn words of Hebrews ii:1-3, show what awful judgment awaits those who refuse to hear the words of the Lord Jesus, or who may in any way make light of them. He is God's Word to us. "If any man hath an ear let him hear."

While Aaron was chosen and appointed by God as high priest, and fulfilled all that was required in the priestly office, still Moses had access into the very presence of God in a special way, and in intercession and advocacy exercised most important ministry on behalf of the people. This was particularly marked in time of sin and failure. By this ministry, he was the means of their obtaining victory over Amalek, their first enemy; of securing pardon when they sinned in making the golden calf; of preventing them from extermination on account of their perverseness; and again and again of delivering them from awful judgment because of sin. In this way he was mediator between God and the people, and their advocate in time of sin. "There is one mediator between God and men, the man Christ Jesus" (1 Tim. ii:5). "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jno. ii:1). In these two passages in 1 Timothy and 1 John, we have the references to Christ as the antitype. The advocacy of Christ is with the Father, and therefore for the believer, if one sins. Through His advocacy He secures forgiveness and cleansing from sinful acts, and upon the believer's confessing his sin these are realized by him in experience. This aspect of the priestly work of Christ is a most precious one, and should ever bring comfort to the child of God, and save him from being discouraged when tempted or overtaken in a fault, assuring of restoration in case of failure.

In Acts vii:35 Moses is called a "ruler and deliverer," having been so appointed by God. In Numbers xxi:18 he

is termed a "lawgiver," and in Deuteronomy xxxiii:5 is called "king." Moses was the leader of Israel in bringing them out of Egypt, and it was at his word that they marched or camped (Numbers x:35, 36). He was their judge, and the head to whom the people turned in all times of need for counsel and direction. The word "ruler" is rendered "prince" elsewhere, and is applied to Christ in Rev. i:5,—"the prince of the kings of the earth." The root idea of the word is chief or head, and also that of ruling or reigning. In four places Christ is spoken of as a prince, or captain, or author (Acts iii:15; v:31; Heb. ii:10; xii:2), meaning literally "chief leader." Then the word "deliverer" is from the word to "ransom" or "redeem." The ideas of authority and power, are, therefore, contained in these terms, and they are connected with the Lordship of Christ. He is the head of creation, and is the head of the church also, the new creation. As Lord He directs and rules all His own, and the work of redemption will find its final fulfillment in every knee bowing to Him and acknowledging Him as Lord. The redemption of Israel from Egypt is typical of the redemption of Israel in the last days when that people will be regathered from all parts of the earth and planted in their own land. Then Christ will be manifested as King in power and glory, and will reign over them in righteousness, bringing about peace and plenty, according to the many prophecies of that coming day. That will be a time of judgment in righteousness, as well as the time when all enemies will be put under the feet of the Lord, and His people will realize His wonderful deliverance for them. It is the blessed privilege of the believer in Christ now to know experimentally, in a very real way, the power and authority of Christ as Lord in the life, and to realize deliverance from all enemies, as well as the blessedness of His control and government. The children of Israel rebelled against Moses' government, and sought to appoint another cap-

tain; and so in 2 Peter ii:1 we are told that in the last days there will be false teachers who will deny the Lord that bought them. Such will "despise dominion," and "speak evil of dignities." They will refuse to bow to the authority of God and of His Word. The exhortation, however, to the true believer is, "Sanctify Christ as Lord in your hearts, and be ready always to give an answer to every man that asketh you a reason for the hope that is in you." Our Lord Himself showed by His life of submission and obedience that this is the only truly blessed life, and the only life that really pleases God. "God hath made that same Jesus, both Lord and Christ."

XI

THE PASSOVER

CHRIST OUR PASSOVER

THERE are some chapters in the Bible that stand out like mountains on the landscape, towering above others, and such is the twelfth of Exodus. It is also the very core of this book on redemption. Its theme, the Passover, gives the ground and method of God's dealings with His people in delivering them from the bondage of sin.

Though plague after plague had been sent upon Pharaoh and the Egyptians, they were as obdurate as ever, and Israel's case seemed more hopeless than ever. The hour of deliverance, however, had come, and Moses at his last interview with Pharaoh had truly said: "Thou hast spoken well, I will see thy face again no more." The final plague, the death of the first-born, was now to be sent, and it was connected with the institution of the Passover, which was to be Israel's great national yearly feast, commemorating their redemption from the bondage of Egypt.

By God's appointment a lamb was taken, and after being kept for four days, was slain. The blood was caught and sprinkled on the lintels and posts of the doors with a bunch of hyssop. The flesh was roasted and eaten with bitter herbs and unleavened bread, all of it being consumed or burnt with fire.

The destroying angel was to pass through the land at midnight, and in every house where the blood was not sprinkled the first-born was to be slain. The blood was to be a token upon their houses, and the word of the Lord was, "When I see the blood I will pass over you."

God's appointment was "a lamb for a house," and in this we have a very blessed type of Christ as the Lamb of God,

by whose blood redemption is provided for sinners. "For even Christ our passover was sacrificed" (1 Cor. v:7).

Throughout the chapter it is always a lamb, and never lambs, though hundreds must have been slain to meet the needs of the people. It must be without blemish, or whole, as in the case of all sacrifices on the altar. Even so Christ was a "lamb without blemish and without spot" (1 Peter i:19).

The keeping of the lamb for four days spoke of testing, and every test or trial put upon the Lord Jesus only brought out more fully His perfections, so that not one of his friends or enemies could but acknowledge that in Him was no fault. The testimony of Pilate on three occasions was, "I find no fault in Him," and even Judas said, "I have betrayed innocent blood."

The lamb must be killed, for the blood had to be taken and sprinkled. The lamb was for sacrifice, for only by death could sin be met and atoned for, and redemption provided. The death of Christ was no accident, but an absolute necessity. "The Son of man *must* be lifted up" (John iii:14; xii:34). "Christ *must needs* have suffered" (Acts xvii:3). However perfect He was as a man, and however blessed His example, these could never provide redemption for ruined sinners. His teaching, however implicitly carried out, could never secure forgiveness or cleansing from a single sin or freedom from the awful judgment of sin. No. "Without shedding of blood there is no remission." "It is the blood that maketh atonement for the soul." *The lamb must be slain.*

And not only must there be death, but the blood must be *sprinkled* on each door, or judgment would surely fall upon the house. The one condition of safety laid down by God was the sprinkling of the blood, for it was "When I see the blood I will pass over you." Redemption is ever and only by the blood of Christ, and not merely

by His death. "In whom we have redemption through His blood" (Eph. i:7). "Redeemed by the precious blood of Christ" (1 Peter i:18, 19).

A bunch of hyssop had to be taken and dipped in the blood, and the blood sprinkled on the lintels and posts of the doors. The sprinkling with hyssop meant the application of the blood, speaking of that faith which appropriates the death of Christ as a personal matter. Sprinkling of blood therefore meant faith in Christ's atoning death. Wherever the blood was sprinkled the household was perfectly safe, and those within had the assurance of God's own word, "When I see the blood I will pass over you." But not one household which refused or neglected to avail itself of God's gracious provision escaped the awful judgment pronounced. "And it came to pass that the Lord smote all the first-born in the land of Egypt" (Ex. xii:29).

"It is the Lord's passover" (verse 11). "The Lord will pass over the door" (verse 23). "It is the sacrifice of the Lord's passover" (verse 27). The word "passover" occurs only in these three verses, and in four other places in Scripture, though the noun "Passover" is found frequently, as that feast is often referred to. This word occurs as follows—in 1 Kings xviii:21 and 26, it is "halt" and "leaped;" in 2 Samuel iv:4, "became lame;" meaning therefore the passing over from one foot to the other. In Isaiah xxxi:5 Jehovah promises that, as birds flying, He will defend Jerusalem, and "passing over" He will preserve it. The meaning, then, of the passover was that Jehovah placed Himself between those who took shelter under the blood and the destroying angel, and so became their salvation. At the cross we see the Lord Jesus taking the very judgment of sin upon Himself, and thus coming between the sinner and destruction. The word "passed through" in verses 12 and 23, is quite a different word. In redemption the Lord identifies Himself with His own,

and becomes their salvation. Hence Israel sang, "The Lord has become my salvation" (Exod. xv:2).

It was the blood, and the blood alone, that made the people secure. That was the provision made for their conscience, and then God gave them His own sure word of promise for their assurance. And yet how many there are who believe the great facts of the gospel, that Christ died for our sins, and still have no real assurance as to their eternal safety. It is the privilege of every one who has by faith appropriated the work of Christ for himself, and so rested upon the blood alone for salvation, to know that he is saved eternally. "He that believeth on the Son *hath* eternal life." "These things have I written unto you that believe, that ye may KNOW that ye *have* eternal life" (1 John v:13).

The Israelite who had sprinkled the blood over the door, and was safe within his house, was ready to partake of the Passover feast. He knew that it was the blood alone that made him safe from coming judgment. It was then his blessed privilege to join with others in feeding upon the lamb. They feasted upon the lamb roasted, with unleavened bread and bitter herbs. The roasting spoke of its having been in the fire of judgment, the unleavened bread pointed to separation from evil, and the bitter herbs to contrition of heart. In eating they were to have their loins girded, shoes on their feet and staff in hand. The girded loins meant readiness for the journey, and for service; shoes on the feet spoke of joy, and also of testimony; while the staff upon which they leaned represents prayer as the one great resource and comfort of the believer. It was to be eaten in haste, for they were to get out of the land of Egypt that night and become a separate people. The eating of the lamb speaks to us of the one great essential for all believers,—that of feeding their souls upon Christ, and so nourishing them, and in that

way maintaining true spiritual health. After the sprinkling of the blood, this eating of the lamb was the next important duty. In the life of the believer there is no more important duty than that of feeding the soul daily by reading and meditating upon the Word of God. Not only is it necessary to read, but also to apply to oneself what is read, for that is what eating means. In eating we make the food part of ourselves, and in the same way, by meditation and application of the Word, it becomes true spiritual food. And, what a feast is provided; the lamb of God Himself! It is Christ who is our food. May I ask every reader, have you sprinkled the blood? And, if so, are you feeding your soul upon the paschal lamb? For in the blood of Christ we have eternal security, and in Himself all that we need to strengthen and sustain our life through the wilderness.

XII

THE FEAST OF UNLEAVENED BREAD

THE SEPARATED WALK OF THE BELIEVER

CONNECTED with the Passover was the feast of Unleavened Bread, appointed by God to be kept for seven days. During that time all leaven was to be put out of the houses of the Israelites, signifying their separation from all evil as a holy people. On the first and seventh days there were to be holy convocations when no work whatever was to be done.

This feast, being connected with the Passover, was for a redeemed people, and as such they were to be holy, and therefore separate from evil. The seven days duration signified that the whole life was to be characterized in that way, and also that the separation was complete.

In the Hebrew there are two words which are both rendered "leaven" in our English translation, one meaning that which was sour or acid, or sharp as vinegar, and the other simply a piece of the old lump. And the word "unleavened" signified that which was sweet, or had a relish. Leaven was put in the dough to be baked, in which it spread secretly, silently, and surely until the whole was leavened.

In every instance where leaven is mentioned, it means that which is evil, and Matthew xiii:33 cannot be excepted. There it represents evil doctrine put into the meal and spreading until the whole is affected by it. The kingdom of heaven is not likened to leaven, but to all that is said in connection with it. It is like the bread in which the

woman put the leaven until all was leavened. For this is one of the parables given by our Lord to teach what the kingdom of heaven is like in the present time when the king is in rejection, and the kingdom is in mystery. Its application is to Christendom, or the whole profession of Christianity, in which evil doctrine is introduced and spreads until the whole professing church is contaminated. The meal represents that which should be pure food for the children of God, and should be unleavened, and so sweet and relishing. It does not require much spiritual perception to recognize the fulfillment of the parable in the religious conditions prevailing in these days.

The Passover was celebrated on the fourteenth day of the first month, for that was the day on which the paschal lamb was slain and the blood sprinkled on the door posts. Then on the fifteenth day the feast of Unleavened Bread began and continued for seven days. These were the first two great feasts in the seven appointed to be kept yearly, according to the ordinance of God as recorded in Leviticus xxiii. The word "feast" in our English Bible is a translation of two different Hebrew words, one of which meant simply a festival occasion, coming from the word for "dance." The other word, that which is used in the chapter mentioned in Leviticus, has quite a different thought and comes from "to make an appointment," meaning "an appointed time." In Genesis it occurs as follows, i:14, "seasons;" xvii:21, "set time;" xviii:14, "the time appointed;" xxi:2, "set time." The verb which is the root is rendered by the following words: "betroth, appoint, set, gather, assemble, agree, meet, and meet together." Job ii:11, "they had made an appointment;" ix:19 "shall set me a time;" Jer. xlix:19, "will appoint me the time," (1:44), are instances as illustrations of the use of the word. The first occurrence of the verb in Exod. xxi:8, 9, rendered "betrothed," gives a very special significance to the word, for that surely is a most sacred appointment and

one which love makes binding. These seven feasts, then, were times appointed by God for the assembling of His people, to call to mind the great events connected with their redemption and their experiences as the people of God, not only that they might meet together, but doubtless meaning that God would meet with them in blessing as they thus acknowledged Him as their God. The occasions when this feast was kept were times of great blessing in Israel.

The New Testament interpretation of the feast of Unleavened Bread is found in 1 Corinthians v in verses 7 and 8. After the words in verse 7, "For even Christ our passover was sacrificed," verse 8 refers to the feast of Unleavened Bread in the words, "therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." And this is the only place in the New Testament where that expression, "let us keep the feast" occurs. It corresponds with the word "feast" in the Old Testament, meaning appointment, or gathering. It has a twofold application, for it evidently points to an appointed gathering as well as more directly referring to the separated walk of the people of God.

In 1 Corinthians, after the epistle has dealt with the unity of the church of God in the first four chapters, purity is the thought in the following four chapters. In Chapter v, instructions are given for the gathering of the church for the purpose of putting away the sin which was there, grieving God and hindering blessing. The only two places where the expression "gathered together" (in the name of the Lord Jesus) is found are Matt. xviii:20 and verse 4 of this chapter, which is very significant. In the former there is the assurance of His presence, and here His power is promised, giving that which is needed to deal with the evil amongst them, in discipline. It is the church as a collective body that is in view, and the separation of

evil from it; the object being that the feast may be kept with the unleavened bread of sincerity and truth. Sincerity may be taken as referring to the spirit, or the life, of God's people, and truth as pointing to the Word, giving the authority and instruction (John iv:24, 1 Cor. xi:23).

It was at the feast of the Passover that our Lord appointed the only feast now to be kept by the people of God, the Lord's Supper. In view of His leaving His disciples and going away to be with the Father, He appointed a time for His people to gather, when they should remember Him in His death and look forward to His coming again. In order that the love of His own for Himself might not grow cold, but might be kept warm and true, He appointed that they should gather regularly to remember "the Lord's death till He come." It was not only making an appointment for the gathering together of His disciples, but appointing a time when He Himself would meet with them. It would seem from the twentieth chapter of John that when the disciples were gathered together on the first day of the week, He appeared amongst them in fulfillment of His word. And when we turn to the Acts we find that it was then the custom for the believers to gather each first day of the week for the breaking of bread. And wherever companies of believers gather together on the first day of the week to keep that appointment, how surely they realize His faithfulness and love in making His presence manifest amongst them. "Therefore let us keep the appointment."

The feast of Unleavened Bread, in its character and its duration, finds its fulfillment in the separated walk of the believer, and of the whole church of God. Leaven must be put away, for if it is tolerated it will contaminate the whole body of believers. Four times in the New Testament we get the statement that "a little leaven leavens the whole lump." Twice it occurs in the parable of the woman and leaven, and the other references are in 1 Cor.

v:6, and Gal. v:9. In Corinthians it is evil conduct that is meant, and in Galatians it is evil doctrine, for there the teaching is to meet the legality that was being propagated by false teachers. The Israelite searched his house throughout in order that all leaven might be put out when keeping the feast, and that was continued for seven days. We are exhorted to "purge out the old leaven that ye may be a new lump, as ye are unleavened." In 2 Corinthians vi:14-18 separation from unbelievers is enjoined if there is to be any real fellowship with God: "Wherefore come ye out from among them and be separate." Where there is the unequal yoke there cannot possibly be true fellowship with God, and if not with Him it will hinder true fellowship with the people of God. In the chapter in 1 Corinthians under notice it is separation from one of the people of God living in sin that is meant. The church of God has the most responsible position of any body on earth, and all who come into it come into a place where they are under judgment in case of sin. Discipline must be maintained, and correction exercised, if the church is to be what it should, according to the purpose of God; and if it is to enjoy His presence and blessing. In this very direction however there has been much failure, and too often the aim appears to have been to get numbers and a large church, rather than a pure one. The consequence has been weakness and loss, instead of purity, and strength, and blessing.

Our Lord warned His disciples of three different leavens, the leaven of the Pharisees, of the Sadducees, and of Herod. (Matt. xvi:6, 11, 12; Luke xii:1; Mark viii:15). The leaven of the Pharisees was hypocrisy, for they made great profession, and a parade of their religious zeal. That leaven is seen in ritualism and all outward forms which have the "form of godliness, but deny the power." Too many have a name to live, and are dead. It is the goodness of the flesh instead of spiritual power in the life. Even professed believers are too often taken up with what they

are doing, instead of the work and the person of Christ, and the old leaven is at work. "Purge out the old leaven that ye may be a new lump." The Sadducees did not believe in spirits or angels and denied the resurrection. They were the materialists and rationalists of Christ's day. They erred in doctrine, and Christ's answer to them was, "Ye do err, not knowing the Scriptures nor the power of God." Evil doctrine is the leaven put into the meal by the woman in Matt. xiii:33, and it is spreading subtly and surely. The resurrection is the very basis of all Christianity and truth, and the doctrine that establishes the Scriptures as the Word of God, and proving to us the whole truth of God. Herod was a sensual man of the world, indulging himself in fleshly pleasure and refusing to listen to any testimony from God's servant. The leaven of Herod is worldliness, which opposes all true love to God and Christ. "If any man love the world the love of the Father is not in him." All desire for pleasure and for fine dress and pomp and show are indications of the working of that leaven. The leaven of the Pharisees opposes the work of the Spirit of God and true faith; that of the Sadducees is opposed to Christ and would rob the believer of his hope for the future; and the leaven of Herod will deaden all love in the heart, and therefore is opposed to the Father. "Purge out therefore the old leaven."

When God called Israel out of Egypt and led them out into the wilderness it was His purpose that they should be a separated people that He might dwell among them. They were to be His sanctuary, and as His chosen people were to realize continually His care and guidance and provision for them. He put the shekinah cloud over the tabernacle, in their very midst, to witness to them constantly that He was near them to help and bless. As a sanctified people they were to be holy in their walk and conduct, and the feast of Unleavened Bread would ever remind

them of that. When the Lord Jesus came into the world He was announced as "Jesus," who "shall save His people from their sins" (Matt. i:21); and also as "Immanuel," "God with us" (Matt. i:23). God's people, sheltered from judgment by the precious blood, are called to fellowship with Him (1 Cor. i:9); and if His presence with them is to be realized, and fellowship with Him enjoyed, they must be separate from all evil. They must keep the appointment, and put away leaven.

XIII

THE CLOUD AND THE SEA

BAPTISM IN WATER AND SPIRIT

IN FIRST Corinthians x:6 it is stated that the things which happened to Israel in the wilderness were our examples, or, more literally, became our types; and in this passage they are used as types of warning. The chapter opens with the statement that "all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." In this way God set His seal upon their act of obedience in sprinkling the blood, by making His presence manifest with them, and by delivering them from Egypt, and setting the Red Sea between them and that land.

The people, on coming out of Egypt, were not led directly north through the land of the Philistines, which was near, but through the way of the wilderness. They were brought to the banks of the Red Sea, where they encamped before Pi-hahiroth, having the sea in front and mountains upon each side. Pharaoh had hardened his heart once more, and, having regretted the departure of the Israelites, had sent off an army to pursue them. The people were therefore hemmed in, and at the mercy of their enemies. This was God's opportunity to manifest His power in delivering them from all contact with Egypt, by bringing them out onto new ground in the wilderness. A passage was made through the sea and the whole camp passed over on dry ground, while the Egyptians, who were pursuing them in hot haste, were drowned in the waters when they returned to their former place. "They were baptized unto Moses in the cloud and in the sea."

The pillar of cloud and of fire was the symbol of God's presence among them, abiding with them constantly all through their wilderness journeys. The cloud was a protection to them; and it was their guide as they moved from place to place, until they came to the land of Canaan, according to God's promise. The cloud is a type of the Holy Spirit, who dwells with God's people to-day, manifesting God's presence with and in them, guiding, teaching, and controlling them in all their ways. They were all baptized unto Moses in the cloud. So all believers are baptized by the Spirit into one body (1 Cor. xii:13). This is one of the two places in the Epistles where the baptism with or in the Spirit is mentioned, the other being Romans vi:3. The latter passage refers to the union of individual believers with Christ in death and resurrection; whereas in 1 Corinthians xii:13 it is the union of all believers with Christ and with one another, as members of the body of which He is the head. The baptism in the Spirit is the action of Christ in uniting to Himself and to one another all who believe on Him as their Saviour, and at the moment of their putting their trust in Him. That is a matter of Christian position, and not of experience. Being filled with the Spirit according to Ephesians v:18, is quite a different matter, and is an experience which every believer should have and know by the grace of God; such experience comes by faith, and by faith alone. The baptism in the Spirit is an act done once and for ever, whereas the filling of the Spirit should be a constantly recurring experience, for the literal rendering of Eph. v:18 is "be being filled with the Spirit."

As Israel was baptized unto Moses in the cloud, and thereby brought out from under the dominion and rule of Pharaoh, and committed to that of Moses, so is the believer in Christ delivered from the rule and bondage of sin and the world, and united to Christ, being committed to His rule and guidance, by the Holy Spirit. This points

to the "sanctification by the Spirit" mentioned in two places only (2 Thess. ii:13; 1 Peter i:2), both of which are unto salvation and obedience.

The pillar of cloud meant the presence of God with His people, securing His protection, and provision for them all the way. The cloud was their guide, for when it abode upon the tabernacle the people remained in their tents, and when it was taken up they had to journey. Their part was simply to watch the cloud, following its leading. When they crossed the Red Sea it went behind them, providing them with light, but being a cloud of darkness to their enemies. These blessings are provided for the believer by the indwelling Holy Spirit. Each individual believer, as well as the whole church of God, is a temple of the Holy Spirit. As a pillar of fire, it spoke of the holiness of God, and also pointed to the glory, as it was the cloud of glory. Each life indwelt by the Spirit is sacred to God, and set apart by Him for His own glory. "All were baptized in the cloud."

God's presence with Israel meant full and perfect provision for every need that might arise, constant protection, and daily guidance. The cloud was, however, distant from the people, it was an outward thing, and was visible. The Christian has the very presence of God *within* him by the Spirit, not seen, but known by faith, and as an abiding experience. The blessedness of a life lived in the control, and constantly under the guidance of the Holy Spirit, is beautifully exemplified in that one perfect life, the only perfect one, that of the Lord Jesus. "Know ye not that your body is the temple of the Holy Ghost which is in you."

"They were baptized unto Moses in the cloud and in the sea." Not only in the cloud but also in the sea. In Romans vi:3, 4, there are two baptisms referred to: first the baptism into Christ Jesus, and then our being buried by baptism into death, to walk in newness of life. The

former points to the baptism with the Spirit, already referred to; and the latter to our baptism in water, typified by the passage through the Red Sea. Possibly the crossing of the Jordan, recorded in Joshua iii, bears more directly upon our baptism, but the Red Sea is certainly the type of the death of Christ as that which delivers us from the mastery and rule of sin. "For sin shall not have dominion over you." In Romans vi, sin is represented as a master, or tyrant, and our deliverance from its rule is shown to be by our identification with Christ in death and resurrection. This is shown forth in baptism, by which we are buried unto death so that we should walk in newness of life. Just as Christ died to sin, and rose again to live unto God, so every one believing in Him has died with Him to sin and is risen onto resurrection ground, to a new life under a new master. Death, burial, and resurrection are the very foundations of the Gospel, and of the position of those in Christ. Baptism means burial (Col. ii:12); and our burial, when immersed, is unto d e a t h, so that having risen we may be freed from the old life and its bondage, and live henceforth into righteousness, bringing forth the fruits of holiness. The Red Sea was God's way of deliverance for Israel from their old life of bondage under Pharaoh, and once across the sea they were separated by it from that old life. "Our old man was crucified with Christ, that henceforth we should not serve sin," therefore we are to reckon ourselves dead indeed unto sin, but alive unto God. "Dead with Christ," "buried with Him," "risen with Christ," are expressions used to state the position of every believer in Him. That is the doctrine; and the form, or mould, or type (Romans vi:17) is baptism by immersion, as no other form could truly show forth these. In that way the believer's position is set forth. In order that such may be known in experience, and so that the life may be one of victory and fruitfulness, there must be the reckoning (Romans vi:11),

the yielding (vi. 13), and the obeying (vi. 17). Israel was baptized unto Moses, and it was her responsibility to listen to him, and to let him guide and control, as he acted for God. We are baptized unto Christ, so that we may live a new life in union with Him, under His control, being constantly guided and taught by Him. *That means a yielded and obedient life.* This is the very basis of any righteousness and holiness, and of any victory over sin. Many a believer has witnessed to the fact that such deliverance, and experience of victory had never been known, until by the grace of God there had been the obedience to His Word in being baptized; for every act of obedience to the truth of God has the seal of God set upon it by the power of the Holy Spirit, making that truth real in experience.

1 Corinthians x shows that while all were baptized unto Moses, "with many God was not well pleased;" for many sinned grievously and came under the judgment of God. The words are therefore a warning to us to take heed to ourselves lest we fall through unbelief, as they did.

In the cloud and in the sea we have God's perfect provision for His people, and His blessed deliverance from their old life. By the death of Christ the believer is put into a position of separation from, and of victory over, sin; and the indwelling Holy Spirit is the power by which such a life of victory and of holiness may be realized. "Baptized unto Moses in the cloud and in the sea."

XIV

THE MANNA

CHRIST THE BREAD OF LIFE

EXODUS XVI opens with Israel's entrance into the wilderness of Sin, and in Jeremiah xxxi:2 we have the wonderful statement, "The people left of the sword found grace in the wilderness." There were many manifestations of that grace, and one very real one was the provision of the manna, continued during their forty years' wandering.

The Lord Jesus, in His great discourse (John vi) on the bread of life, makes very clear that the manna was a type of Himself as the Bread of Life. He was the true bread which cometh down from heaven and gives life to the world. That bread was essential to any life, for "except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." It was also needed to maintain life when received, for "whoso eateth My flesh and drinketh My blood dwelleth in Me and I in him." This does not mean partaking of the bread and wine at the Lord's Supper, for that feast is for those who are saved, as it is an expression of communion, or fellowship, and is a memorial feast. Eating and drinking are figures of faith; and when one believes on Christ as set forth in the Word of God, he eats Him. It is by reading the Word of God, and meditating upon it, and finding Christ in it precious to our souls, that we feed upon the bread of life. The manna points to Christ in His humiliation as a man, rather than the One who died and rose again and has ascended to the right hand of God. This contradicts the thought of any connection with the Lord's Supper, for that feast refers to Him in death and resurrection, and that is typified in the "corn of the land" which is mentioned in Joshua v:11.

The word "manna" is taken to mean "appointed portion," or a "portion allotted," and that by God. It was God's appointed way of feeding and sustaining His people while journeying through the wilderness. When first seen, the people exclaimed,—"Manna," or, "What is it?" and hence its name.

It was miraculously given, and that continuously, for it was provided daily for forty years, except on every seventh, or Sabbath day. This is one striking instance of the supernatural and miraculous in the Word of God, and it points to Christ, the source of life, and the one means of sustenance for all who believe on Him.

Though the people of Israel could not explain the manna (and to them it was ever a mystery) still they could and did feed upon it day by day, and it sustained and nourished them, and strengthened them for their daily life and duty. Even so, while there are wondrous mysteries in the revelation given by God in His Word and ever will be, still those who, day by day, feed upon it in simple faith by reading and meditation, prove it to be the very food of their souls, and exceeding sweet to their taste. Oh, that there were more real appetite for it and veritable hunger for such wholesome food!

The manna was small, denoting lowliness and meekness in the Lord Jesus in His life. He could truly say "I am meek and lowly." How truly this was seen in His wondrous condescension in coming down from heaven to earth, to man's level, so that He might become one with us in our weakness and take upon Himself our sin, putting it away by His sacrifice. He did not count it a thing to be grasped at to be equal with God, but emptied Himself, becoming a man and going right down to the death upon a cross. And as the manna lay upon the ground, requiring those who gathered it to stoop, so it is those who take the lowly place, and humble themselves, who most readily partake of Him. There can be no true feeding

upon Christ as the manna where there is pride and self-exaltation; but to the lowly soul coming in faith He is indeed sweet to the taste.

It was a small, round thing, and, like a circle, had a perfect shape. The perfections of the Lord Jesus and His unlimited resources are thus shown forth. How perfect He was, as a babe, as a boy, and as a man, being the God-Man. And how perfectly He meets the need of every soul that turns to Him, saving, sustaining, and satisfying. What boundless supplies there are in Him to meet us in every hour of need, and more than satisfy!

The manna was like coriander seed,—white,—and the taste of it was like wafers made with honey. In the Song of Songs, the reply of the Bride to the question of the virgins, "What is thy beloved more than another beloved?" is, "My beloved is white and ruddy." The word "white" there means glistening, or dazzlingly white. He is white, pure, righteous, holy, for He was the spotless one. "Holy, harmless, undefiled, separate from sinners and made higher than the heavens." This is the testimony in Hebrews vii. In Revelation iv:3 the One seen upon the throne was like a jasper and sardine stone, these being white (the diamond) and red. These surely present Him as God and man, white in all His glory, and red, or ruddy, as Adam or Edom. God would have His people feed upon the very finest of the wheat, upon bread with no defilement in it. Its taste was sweet as honey, reminding us of the testimony of the Psalmist, when writing of the Words of God, "sweeter also than honey and the honey-comb," and "sweeter than honey to my mouth." How very strange that Israel should despise such food, and say that their soul loathed that light bread, and that they should desire to go back to the food they had in Egypt. But are there not many in these days who neglect the Word of God, having little appetite for it, and spend time on all sorts of literature, which are so like the flesh pots of Egypt?

It is not the mass of Christians who say with Job, "I have esteemed the words of His mouth more than my necessary food," or with the Psalmist, "Oh, how love I thy law; it is my meditation all the day."

"When the dew that lay was gone up, the manna was seen." This gives its connection with the Holy Spirit, typified by the dew. It is easy to trace the work of the Holy Spirit in the life of the Lord Jesus and to recognize its constant manifestation. Every event in His life, as well as every act and word of His, were all in the power of the Spirit of God. At His birth, at His baptism, and throughout His whole life the Holy Spirit was present, working out God's purpose in that life. It is the Spirit, and the Spirit alone, who can reveal Him to us as the manna of our souls. Only as the Holy Spirit makes Him known to us in the Word will He be the Bread of Life, feeding and sustaining us spiritually. But this is the very purpose of the coming of the Spirit, for "He shall glorify Me." It is His delight to open to hungry souls the wonders regarding the Lord Jesus in the Word. He is the great revealer of unseen things to believing souls. It is not by great attainment, or great learning, or great ability, that the wonders in God's revelation are discovered; but it is to the yielding and obedient souls, who honour the Holy Spirit, and seek to give Him His way in their lives, that these are made known. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa. lxvi:2).

The manna was provided daily, and was given in the morning hour. Those who would gather it must go out early, for after the sun was up it disappeared. "Those that seek Me early shall find Me." The Lord Jesus must be sought early in life, and also early in the day, if He is to be fed upon as the Bread of Life. Many a soul has suffered defeat and found sorrow because of neglect of the Word of God and prayer at the beginning of the day.

It has been truly said that a day-break blessing is a day-long one. There is no greater lesson to learn, by the Christian, than to take time in the morning for reading of the Word of God and meditation upon it, with prayer for blessing throughout the day. That is the one great secret of maintaining true spiritual health. Christian work, or Christian fellowship, or attending meetings, or any such efforts will never do in place of feeding upon the Word of God. Every backslider knows that neglect of the Bible was the beginning of his downward course away from the Lord.

There was always a sufficiency in the manna, whether one gathered much or little. "He that gathered much had none over, and he that gathered little had no lack." Whatever man's need, Christ fully meets it. Some may have greater capacity than others for spiritual food, but Christ is ample for every one. And there could be no storing up of the manna, as there can be no storing up of spiritual food. Each day's portion must be gathered each day. God would have His people ever realize their dependence upon Him, and the blessedness of such a position. How blessed it is that God has divided our life up into days, so that we have only to live one day at a time, and just that day in dependence upon Him. The believer in Christ will never attain, down here, to such knowledge and experience in the Christian life that he will not need to feed his soul upon Christ in the very same way as the first day he came to Christ and believed in Him. One great purpose of the giving of the manna day by day was that God might prove His people, and that they might know that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The life of daily and hourly dependence upon Christ is the most blessed life that can be lived in the world, but the natural heart shrinks from it. "Your life is hid with Christ in God." Not stored up within us, but

hidden up there with God, so that it is perfectly safe and ever available to those who will but delight to live by faith in the Son of God, and constantly draw from Him by faith that wondrous life provided for them in Christ, "Christ our life" (Col. iii:4).

How blessedly the giving of the manna bears out the character of God as Jehovah-Jireh, the great provider. What gracious and abundant provision He made for His people in the wilderness, and how wondrously has He provided for His people in these days, so that while they are in the world there is abundant supply for every need, in Christ as the Bread of Life, the "bread that cometh down out of heaven." May God grant that all who know these things may have an ever-increasing appetite for Him, hungering more and more for Him, and so feeding upon Him that they will grow strong in Him and be maintained in spiritual health, and then show forth in their lives the blessedness of what a life in Christ truly is!

XV

THE SMITTEN ROCK

SALVATION THROUGH CHRIST CRUCIFIED

"THEY drank of that spiritual rock that followed them, and that rock was Christ" (1 Corinthians x:4).

When God appeared to Moses at Horeb, as recorded in Exodus iii, He gave him the commission to bring Israel out of Egypt, promising him His presence, and the token that Moses was to have as a proof of God's faithfulness in fulfilling that promise was that they were to serve God upon the very mountain upon which he then stood. In Exodus xvii Israel, having journeyed from the wilderness of Sin, had come to Rephidim, and in verse 6 it is said,—"Behold I will stand before thee there upon the rock in Horeb." Thus we have the fulfillment of the promise, and the receiving of the token by Moses, and in that, surely the pledge by God of faithfulness to His people in supplying whatever need might arise as He led them forth according to His own purpose. What a blessed manifestation, too, was given of His faithfulness, in providing for their most dire need, when He brought forth the water from the rock, smitten by Moses!

Israel had previously proved God's power on their behalf in connection with the supply of water, when at Marah He had turned the bitter water into sweet. Now at Rephidim there was no water for the people, and this led to their chiding Moses, and to murmuring. When Moses cried unto the Lord, He told him to stand before the

rock in Horeb and to smite it with the rod, and water would come forth. Moses did so, and water was provided. And so we read "they drank of that spiritual rock."

Thirst is the most awful experience that man can possibly have, and many an one has died from it when unable to find water. Man can live much longer without food than without water to drink. Water, then, is his deepest need, for it means life.

The very name "Horeb" means dry, or desolate, and the grace of God is, therefore, all the more seen in that He turned the dry place into a standing water. At the very beginning of the wilderness wanderings we have this example of the truth uttered by Jeremiah (xxxi:2), "the people that were left of the sword found *grace* in the wilderness." And an instance is given in which God once more proves Himself to be JEHOVAH-JIREH.

We have abundant evidence throughout the Scriptures for the *rock* being typical of Christ, and the above direct statement quoted from 1 Corinthians x:4. Many references could be given where the rock or the stone is mentioned, pointing to Christ as such. In Psalms xxviii, xxxi, xlii, lxii, lxxi, lxxviii, lxxxix, xcii, xciv and xcv there is mention of the Lord as the rock. And when we turn to the New Testament, passages are found in the Gospels as well as the Epistles where the Old Testament references to the rock are quoted as directly pointing to Christ.

In this incident in Exodus xvii, He is seen as the *smitten rock*, the smiting being by the rod in the hand of Moses. The word "smite" is used in relation to the sufferings of Christ, as predicted in Isaiah liii:4 in the words, "smitten of God." The smiting by Moses points to His being smitten by the law when in the place of sin on the cross. That was the basis of all blessing that ever came to the people of God, or to any one whatever. The death of Christ on the cross is the sole foundation for any position in life before God, and it alone is the ground of all

salvation. In that smiting we have the satisfying by Christ of every claim that God's holy law might have against the sinner, and therefore the abundant supply of full salvation for every one in need because of sin.

The abundant provision of water for a thirsty people, and the bringing of it near to them, speaks of God's supply of the water of life in Christ. It is the bringing of salvation near to sinful men and women in Christ through His atoning death for them. This is the water Christ spoke of to the woman of Samaria in John iv when He said, "Whosoever drinketh of the water that I shall give him shall never thirst." He spoke of it as the gift of God. In the closing chapters of the Bible two great statements are found in which God offers, as a gift, this water of life. "I will give unto him that is athirst of the fountain of water of life freely" (Rev. xxi:6). "And whosoever will, let him take the water of life freely" (Rev. xxii:17).

As from the smitten rock the water flowed abundantly and satisfied the cravings of the people, even so from Christ, smitten at the cross, the water of life, as salvation, flows abundantly to satisfy the cravings and thirst of hearts. "Whosoever drinketh of this water shall never thirst."

The water was God's supply for a needy people, and for their direst need. The *greatest need* of all is *salvation*, and it is a very great need. As surely as thirst unsatisfied means death, and an awful death, so surely does sin mean death, and not only death in the separation of the soul from the body, but it means a second death, when there will be separation from God and from all that is good for ever. "The soul that sinneth it shall die."

"*Salvation is of the Lord.*" It was God alone who could and did bring forth the water from the rock. The references to this in other Scriptures emphasize this fact as the following references bear out,—Psalm lxxviii:15: "He clave the rocks and gave them drink." Psalm cv:41:

"He opened the rock and the waters gushed out." Psalm cvii:35: "He turneth the wilderness into a standing water." Psalm cxiv:8: "Which turneth the rock into a standing water." Isaiah xlviii:21: "He caused the waters to flow out of the rock for them." Salvation is God's work and His alone. "It is finished," was the last cry from the lips of Christ ere He gave up His Spirit. That work was a finished one. Salvation was completely provided by his atoning death. It is now freely offered by God as a gift to any one who will accept it. It cannot be bought, or earned, or merited. It is solely by faith, taking it as God's free gift. "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God" (Eph. ii:8).

The *water was brought near* to the people, so that they had not to go any distance to obtain it. God has come right down to the sinner in his sinful condition, in the person of His own Son, bringing within the reach of all the water of life. This is illustrated in the act of the good Samaritan, in getting down beside the wounded man. "He came where he was" (Lk. x:33).

"The word is nigh thee . . . that is the word of faith, which we preach" (Rom. x:8).

The water was free, and had simply to be taken by the people, bringing their vessels and filling them. It was not deserved by them, for they were a murmuring and complaining people. It could not be bought by them, for it was not sold for money: nor was it given to any because of merit, or position, or on any other condition. "Without money, and without price," is the offer to the thirsty. Salvation is free, as well as abundant. Every blessing in Christ is offered freely, and has but to be received and drunk, even as the very light and air around us. "The free gift of God is eternal life." "Whosoever will, let him take." It is this freeness that is to many such a stumbling block. It seems far too easy a way to be saved, but that is overlooking the great price that had to be paid to purchase

such a free salvation. It is just because it is of God Himself, bought for us by the blood of His own Son, that it is so free. Would that hearts would burst out in praise and thanks in the very words used by the apostle in 2 Corinthians ix: "Thanks be unto God for His unspeakable gift." How soon they would know the blessedness of being saved with an eternal salvation!

All that God does is done in *an abundant way*. He is gracious and bestows graciously. "He only doeth wondrous things." God's river can never be exhausted, for the "river of God is full of water." However many there were to satisfy, and however often they might come, they would always find abundance. What abundance there is in Christ, for grace not only supplies freely, but also fully. By the work of Christ satisfaction is provided. That work has satisfied God, meeting every claim that He might, or could, have against the sinner. And it satisfies every need of the human heart. There is no craving, or desire, that the heart can know but satisfaction for it is to be found in Christ. Salvation is not merely the giving of eternal life, and full forgiveness of all sin; but in the salvation in Christ received by faith is included every blessing that may ever be needed by the soul. "Blessed be God who hath blessed us with every spiritual blessing in the heavenlies in Christ." We read that God gave them drink out of the great depths, He brought a stream, the waters gushed out, and it was a standing water, all of which expressions point to the rich and full supply. "He is able to make all grace abound towards us that we, always having all sufficiency in all things, may abound to every good work." Not one soul has ever turned to the Lord Jesus Christ, whatever his need might be, and, trusting Him, has found Him to fail, or has been disappointed. "In Him all fulness dwells." "Ye are filled full in Him" (Col. i:19; ii:10).

The *one responsibility* resting upon the people *was to drink*. They could take their vessels, large or small, few

or many, and fill them, and do so again and again. They would find the water pure, and sweet, and good, and refreshing, and satisfying. There could be nothing more simple, and surely a people thirsting and needy could not refuse to avail themselves of that wonderful and free provision. It is "Whosoever drinketh," and "Whosoever will." "Taking" and "drinking" are two of the simple words used to indicate faith. As it is in the Gospel of John that the water of life is mentioned, so in that gospel is it that believing, as the one condition of salvation, is so often enforced. It is "he that believeth;" "that whosoever believeth."

Drinketh, believeth, these are in the present tense, and mean more than one act, for they indicate an attitude. We are called upon to become believers, to turn from an attitude of unbelief of God and His Word, and to believe God. It is worthy of notice, too, that in John's gospel the word "faith" is not once found. Throughout the gospel it is "believing," this word occurring one hundred times. While such is not an act, yet it begins by an act, and then becomes a habit. None can come and once believe upon Christ, and receive by faith the water of life, but they will turn again and again to Him in the same simple way, and go on receiving from Him again and again. The people of Israel would not come once only with their vessels for water, but day by day, as need arose, they would be found turning to the stream and taking and drinking. Yes, it is "whosoever drinketh." It is the water that satisfies, it is the water that refreshes. The drinking is but the taking or receiving. It is Christ that satisfies, and He alone; and just as believing in Him at first brings the blessing of salvation that is the receiving of eternal life, so as one turns daily and hourly to Him, believing in Him, satisfaction is realized. The very same belief that saves from sin's guilt, and brings to a needy soul full and free

salvation, will bring to that soul, day by day, every blessing that may ever be felt to be a need. Oh! that there were more simple believing and receiving of the abundance that is in Christ for every needy and thirsty soul. "If any man thirst, let him come unto ME and drink." "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Have you drunk of this water, dear reader? If so, drink and drink again, for "He satisfieth the longing soul." If you have never yet taken the water of life, will you not do so, and believing in Christ, receiving Him, *have* eternal life? "He that believeth on the Son HATH everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth upon him" (John iii:36).

XVI

THE SMITTEN ROCK, II.

THE OUT-POURED SPIRIT

THERE was a second smiting of the rock with an abundant supply of water at a time of need, recorded in Numbers xx. That took place after Israel had come right through the wilderness to the very borders of the promised land at Kadesh Barnea, and had sinned so grievously against God that He had had to turn them back into the wilderness for the forty years' wandering. The people again gave way to murmuring and to chiding with Moses for bringing them into the wilderness to die.

Just previous to the incident to be noticed, and following upon the rebellion of Korah, Dathan, Abiram and their followers, God had told Moses to take a rod for each one of the tribes and to lay them up in the tabernacle over night; and upon his going for them in the morning, one had budded and brought forth blossoms. This was Aaron's rod, and in that way God had set His seal upon Aaron's position as high priest, and had given that sign of resurrection to stop the murmurings of the people. Aaron's rod had then been laid up in the tabernacle of testimony as a token against the rebellion of the people. Now when water was needed, God told Moses to take the rod from before the testimony, and to go to the rock and to speak to it, and it would give forth water. Moses and Aaron took the rod, and going to the rock before the people Moses said, "Hear now, ye rebels, must we fetch you water out of this rock?" And then he smote the rock twice with the rod, and by that act disobeyed God. In spite,

however, of this disobedience, water came out abundantly, so that the people were able to satisfy themselves.

In this is seen the wondrous grace of God in giving abundant supply, notwithstanding the failure of His servant Moses. For there must be only one smiting of the rock in type of the once-for-all sacrifice of Christ. There could be only one Calvary, and Christ having been once offered and once smitten by the law to expiate sin, there could never be another smiting. That means, too, that the sinner, once having accepted that sacrifice for his sin, is saved with an eternal salvation, and can never again come as a guilty sinner; but is eternally saved from sin's guilt, and "accepted in the Beloved." The one perfect sacrifice determines that perfect position which cannot be affected by anything the sinner does.

In this second instance it is not a smitten Christ on the cross that is typified, but the risen Christ from whom flows the water of the Spirit. This is what is meant in John vii:37, 38, 39, "If any man thirst, let him come unto Me and drink." "This spake He of the Spirit." This passage has not always been rightly understood; but when it is noticed that the construction is similar to that in John i:12, 13, and read accordingly, it makes it clearer. "If any man thirst, let him come unto Me and drink, (even) he that believeth on Me." The drinking is thus explained as believing, as in John i:12 the receiving is believing. Then a new sentence may be commenced, "As the Scripture hath said, out of His belly shall flow rivers of living water. But this spake He of the Spirit." We have no Scripture that says that out of any man shall flow rivers of living water, but we have many that refer to the waters flowing from the Rock, which refers to Christ.

In John iv:14 the living water of salvation is spoken of by Christ to the woman of Samaria as that which would

satisfy her heart. In John vii:37-39 it is the Holy Spirit that is mentioned. The former gives us the fulfillment of the type in Exodus xvii, whereas in the latter it is the type in Numbers xx that is fulfilled. Christ said that the Spirit was not yet, for He was not then glorified. It points therefore to the bestowal of the Spirit by the risen Christ. He had said in John x, "I am come that they might have life and that they might have it more abundantly." In those two typical incidents, then, we have the work of Christ for us at the cross, providing a full and free salvation, and the work of Christ in us, in imparting to the believer the Holy Spirit in fulness. In the one case the rock had to be smitten, but in the other all that was necessary was to speak to it. These two works, the one outside of us, bringing to us salvation from the guilt of sin, and the other wrought within us by the Spirit of God, giving us to know in experience all that Christ has brought to us by His finished work, are often confused, thus leading to doubt and failure. To have life is one thing, to enjoy it is quite another.

Just as at Rephidim the water came forth abundantly, satisfying the needs of the people, even so at Meribah the supply was an abundant one. "God giveth not the spirit by measure."

To the believer in Christ there is no more wonderful or more blessed truth than that concerning the Holy Spirit. He has been poured out at Pentecost in all His fulness by the risen and ascended Christ, and he has come to indwell every believer, and to make every one who believes in Christ know and enjoy the fulness of blessing that is provided for him by the finished work of redemption.

Just as there was but one Calvary, and never could be another, so surely was there but one Pentecost, and never can there be another. Pentecost was the fulfillment of the type (in Leviticus xxiii) of the feast that was kept fifty days after Passover, and was not an experience, but an

event in time, and in the great plan of God as purposed in Christ. Pentecost was not for any individual, but concerned the whole church of God, for it was the coming of the Holy Spirit, as a person, to unite into one body all believers, so forming the body of Christ. That was the baptism of the Spirit, or, more correctly, the baptism in, or with the Spirit, for it is Christ who is the baptizer. "For by one spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit" (1 Cor. xii:13). Every one who believes on Christ as a personal Saviour is at the very time of his conversion baptized in the Spirit into the body of Christ. The baptism of the Spirit is there mentioned in connection with a company and not with an individual. It differs thus from the filling of the Spirit, which is an experience to be realized by every believer, and one which may be repeated again and again. The baptism has to do with position in Christ, whereas the filling is a matter of experience.

It is significant that it is in the Epistle to Ephesians that we are exhorted to be filled with the Spirit, for that epistle above all others opens up to us the grace of God, showing how God has taken up those who were dead in sin, having absolutely no hope, and has put them in the very heavenlies in Christ, making them one with Him in all His risen power and glory. The very fulness of the Spirit is for every believer as one of the spiritual blessings with which he has been blessed in the heavenlies in Christ (Eph. i:3). And that fulness is to be accepted by faith and by faith alone, apart altogether from any merit. Nothing that the believer can do will make that blessing his, and as in the case of every blessing, it must be taken by faith.

How often at conventions for the deepening of the spiritual life speakers have laid down all sorts of conditions that have to be fulfilled if any one is to know what it is to be filled with the Spirit. In consequence, many believers have gone away disappointed and discouraged and

often in bondage, because they felt that they had not fully surrendered themselves, or may not have done so, and too often because they have not felt filled. How different might have been their experience and after life and service, if only they had been taught the truth of Ephesians, that wondrous epistle on grace, that His filling is to be accepted by faith, because it is of grace. The bestowal of the water in an abundant way at Meribah, in spite of the failure of Moses, and to a disobedient people, witnesses blessedly to that.

This is the answer to so much teaching abroad in these days, by which many are being deluded, that only those who speak with tongues are baptized with the Spirit. That is an unscriptural interpretation of the expression: "Baptized with the Spirit," for the context of 1 Corinthians xii clearly shows that this is the position of every believer in Christ and has not to do with experience at all. There were just three instances when tongues were given, and these were not to individual believers, but to companies, and they were all connected with apostolic authority. These are found in Acts ii, x, and xix. 1 Corinthians xiv gives instructions with regard to the speaking in tongues, showing that they were given as a sign, not to believers, but to unbelievers. From Acts ii it is manifest that those who received that gift were given it so that, by the tongue given, they might speak to those who knew that particular tongue. "The manifestation of the Spirit is given for profit," but not for display. We are never told or shown that any such manifestation as speaking in tongues was for evidence that those who did so were filled with the Spirit. The apostles and others were filled upon many occasions when they did not speak with tongues. And again it is distinctly stated that, if there be no interpretation, the one who may speak with a tongue is to keep silence.

By referring to the passages where the smiting of the rock and the giving of the water are mentioned, it will be readily seen that the two incidents are distinct, and that the second is shown to be in a fuller and more abundant measure than the first. By referring to Psalm lxxviii:15, 16; cxiv:8, and Isa. xlviii:21, this will be seen.

Faith accepts as God's free gift every blessing provided by grace, and knows that that blessing is real, and bestowed on the ground of the Word of God, and not because of any feeling or experience. Even so is it with the receiving of the fulness of the Spirit according to His word, "be filled with the Spirit" (Eph. v:18).

Some years ago the writer listened to a young Kanaka (a coloured boy of the South Sea Islands) who had been converted while at work on one of the canefields in Queensland, tell of his experience in receiving the filling of the Spirit, and of the blessing that had come into his life in consequence. He referred to the great peace and joy that had come to him, and to the liberty in witnessing for his Lord; and then told his audience that he would let them know how this blessing had come into his life. Deep interest was awakened, and those present listened with some eagerness, that they might hear how this wonderful blessing had come to him, and so find out the conditions to be recognized in order to receive it. After keeping them waiting for a little while, he enlarged upon the blessedness of a life filled with the Spirit, and then said: "Now I will tell you how I received it; *I believed it.*" And we may surely add that no one ever received it in any other way than by simply believing it. "Be filled with the Spirit," or, as we may read it literally, "be being filled with the Spirit."

XVII

AMALEK

CONFLICT WITH THE FLESH

THE first enemy that the Israelites encountered on their journey through the wilderness was Amalek, who met them at Rephidim, immediately after the giving of the water from the smitten rock (Exodus xvii: 8-16).

Amalek was descended from Esau, being one of his grandsons, and he is one of the dukes mentioned in the list of his descendants in Genesis xxxvi. The history of Jacob and Esau in Genesis teaches that as Esau's name (Edom) means red, or ruddy, (like Adam) he stands for the natural man, or man after the flesh, as Jacob, who became Israel, represents the spiritual. He is therefore contrasted with the spiritual, or new man, and he constantly opposes him.

The name "Amalek" means a "people that licks up," indicating his character, for he attacked Israel in the rear, and sought to overcome them in their weakest part. When Amalek appeared, Moses told Joshua to choose out men to go and fight, while he and Aaron and Hur went up on the mount to pray. Moses held up his hands in intercession, but they became heavy, so Aaron and Hur (one on each side) supported them. While they were stayed up, Israel was victorious, but when they fell Amalek prevailed. Through the help of these two who supported the hands of Moses, victory was secured for Israel, and Amalek was overcome.

This victory was recorded in a book as a memorial, and God promised that He would put out utterly the remembrance of Amalek from under heaven. It gave Moses occasion to erect an altar which he named "Jehovah-Nissi," meaning "the Lord my banner." "For he said because of the hand upon the throne of the Lord, He hath war with Amalek from generation to generation."

The next reference to Amalek is in Numbers xxiv, in the prophecy of Balaam, where he is referred to as the first of the nations, but that "his last end will be that he perish for ever." Then in Deuteronomy xxv:17-19 Israel is told to remember Amalek's treachery in attacking them in the rear when they were faint and weary, and they were therefore to exterminate him. Saul, when king, received a command to go out and exterminate Amalek, but failed by sparing their king and the best of the flocks. It was left to a woman to carry out this decree of God, for it was through Esther's interceding with Ahasuerus that Haman and his ten sons were hanged, and he was an Amalekite. Thus we find God's judgment on this family carried out.

Amalek was of the family of Esau, and therefore near of kin to Israel; and his whole history presents in type the relationship and the attitude of the flesh, or natural man, to the spiritual, or new man, in Christ. The warfare between these two and the secret of victory, as well as God's judgment on Amalek, are all vividly brought out in the teaching of the epistles.

It is not long after one has come to Christ and has learned the blessedness of being saved, and has started out on the pilgrim path, before the flesh asserts itself, and the old nature is found opposing the new, and spiritual. And throughout the life of the believer this enemy makes his presence and power felt constantly. This is particularly so after one has experienced some special token of the favour of God, or has passed through an experience of

blessing, just as Israel had in the receiving of the water from the smitten rock.

There is always the danger of being off one's guard after realizing God's care and blessing, and being in the enjoyment of spiritual things. The danger of attack in the spiritual life in this way, and the recognition of this enemy and his power, call for careful attention.

It has been well and truly said that every new man is two men, an old and a new. Regeneration is not so much a change as a new creation. It is not a change of the flesh but the introduction of the new life, even the Christ life by the Spirit of God. There is no eradication of the old in any way, but the coming in of the new; so that in the believer there are the two natures, the old and the new. And so we read, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other" (Gal. v:17). The flesh itself is the very root, or basis, of the old life; and so long as the believer is in the body there will be the old and the new, and the consequent warfare. But we are assured that there is victory by the Spirit. "So that ye may not do the things that ye would," or "so that ye may do the things that ye would not." The text will bear either of these renderings, both of which mean that there is victory through the Spirit.

In Romans viii:1-13 we have the walk according to the Spirit contrasted with the walk according to the flesh. The believer in Christ, justified by God, and in a position of perfect acceptance in Christ risen, may be living either in the Spirit, or in the flesh. He may be dominated and controlled by the carnal mind, or by the spiritual mind. There are many Christians who have no doubt as to their salvation, who are living fleshly, or carnal lives, for they are seeking pleasure and satisfaction in the gratification of their own desires, and not living for the glory of God. Such a life is not necessarily a grossly evil one, for it may

be moral, respectable, and even religious; but it is essentially selfish; and it is not a life surrendered to the Spirit of God, and ordered by the Word of God. It is therefore a life of defeat, and does not truly please God. On the other hand, there are many who have yielded their lives to be controlled and ordered by the Spirit of God, who seek to find their satisfaction in the denial of selfish desires, and in pleasing God. They know what victory over the flesh is through the power of the Spirit of God. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

God's judgment on Amalek was death, and that is His one answer to the flesh. There are just three references in the epistles to the "old man," and all of them show him to be crucified, and in the place of death. In Romans vi the believer is seen identified with Christ in death and resurrection, this being shown forth in his baptism as death, burial, and resurrection. And so in verse 6 we read, "Our old man was crucified with Him." There is therefore to be the reckoning oneself dead unto sin, and alive unto God (v:11), the yielding of the members unto righteousness (verse 13), and the obedience to the truth and Word of God (verse 16-18). This is the very ground of victory over sin as master or tyrant, the power that operates in the flesh. In Ephesians iv and Colossians iii, the teaching is that the old man has been put off in virtue of oneness with Christ in His death, and the new man has been put on. The words "put off" and "put on" imply definite acts of faith in order to realize the truth and know its power in the life. The cross of Christ is just as really the answer to the self life, with its temperament and tendencies, as it is to our sin and guilt. It is to be feared that many believers plead their natural temperament, or old tendencies, as an excuse for defeat or failure, and so deny their identification with Christ in death and resurrection. "I have been crucified with Christ: nevertheless

I live; yet not I, but Christ liveth in me: and the life which I now live, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii:20).

Israel's victory was obtained through the intercessory work of Moses, supported by Aaron and Hur. This represents to us the present ministry of the Lord Jesus Christ, who has ascended on high, and constantly intercedes for those who are His: so that He is able to save completely those coming unto Him, seeing He ever liveth to make intercession (Heb. vii:25). None who look to Him need ever know defeat. He is the "author and finisher of our faith."

"Because of the hand upon the throne of Jah—the Eternal One," is the reason given for the constant warfare with, and final extermination of Amalek. God's place is in the very center of His people—the place of authority, government and rule—and there is His throne. His place now is in every believer, to rule, and guide, and control in every part of the life. The great opposition to that rule is the flesh, or self life. It is just that big I, I, I. The great purpose of the work of Christ in redemption is to bring us to the cross, and to the end of the self life, so that Christ may have His place as Lord, and that His power may be manifested in giving victory over every enemy. Jehovah-Nissi, "the Lord my banner," signifies testimony (Psalm lx:4). From Revelation xii:11 we learn the twofold way of victory is "by the blood of the Lamb and the word of their testimony." And it is by confession that Christ is to be acknowledged as Lord, and that confession, along with faith in Christ risen from the dead, and so accepted by God, means assured salvation (Rom. x:9, 10).

The Prophet Obadiah predicts the final judgment on Esau or Edom and his closing word is, "and the kingdom shall be the Lord's." So the day will surely come when

man natural, or man in the flesh, will be put down, and the Lord alone shall be exalted.

Oh, for grace even now while in the flesh, that believers might be enabled so to yield to Christ as Lord, and to give Him that allegiance and obedience, that their lives should be marked by victory, and that they might realize in experience what it is to be "more than conquerors through Him that loved us" (Rom. viii:37).

XVIII

THE NAZARITE

THE TRUE SERVANT

CONTINUING our study of the types connected with Israel in the wilderness and their journey to the land of Canaan, we will pass over, in the meantime, those relating to the tabernacle and its various parts, along with the offerings, and notice some in the book of Numbers. That is the book of the wilderness, and its teaching has to do with the walk and service of the believer in the world.

In Exodus we have a redeemed people, led out into a place of relationship with God; then Leviticus shows us the way of access into the presence of God, and the walk with Him in sanctification. Having shown that it is on the ground of sacrifice that a sinful people may dwell in the presence of a holy God, and walk with Him, God then, in Numbers, teaches how He is to be served, and gives instruction regarding the walk of such a people. The very order of these books is significant, for they show that redemption by blood is the very basis of any relationship with God: and then the first thing a redeemed people must learn is to enter the presence of God, and worship Him. After these comes service for God, and the walk in the world with Him.

The name of the book of Numbers is taken from the two instances of the numbering of the people in chapters i and xxvi. After the numbering in the first chapter, comes the ordering of the camp (chap. ii); the choice and charge of the Levites (chap. iii); the service appointed the Levites (chap. iv); provision for a clean camp

(chap. v); the law of the Nazarite (chap. vi); and then the long chapter vii, the gifts of God's people.

In 1 Corinthians x:6 we are told that the things mentioned there were our examples or types, and the events cited are those recorded in the book of Numbers, so that these chapters give in type principles governing the service of the people of God.

In the numbering, the people were required to show their pedigree, and only those able to do so were counted amongst those able to go forth to war. The first essential for any one seeking to serve God is that of being able to give his pedigree, by having been born again. We can all trace our pedigree back to Adam, in having fallen through sin, but we must be able to show that we are children of God by faith in Christ Jesus, before we can be numbered amongst the congregation of God, or be able to render Him acceptable service.

In chapters ii to iv we see God arranging the camp, and choosing the Levites on the ground of redemption, instead of the first born, for His service; and having chosen them, He appoints to each His own particular ministry. How God emphasizes that His service is not given for any natural position or ability, but to those who are purchased by blood and fitted by Himself! And further, that it is not left to any one to choose his work, but all is of God's appointment. In the instructions to the church in the New Testament we have the very same provision, for we read "that God hath set every one in the body as it hath pleased Him" (1 Corinthians xii:18), and the very words of our Lord "to every man his work" (Mark xiii:34).

Chapter v gives instructions for the maintaining of the camp in a state of cleanness. This brings us to Chapter vi with the law of the Nazarite, and his vow of separation as the type of the true servant, the great necessity being separation unto God from evil and everything that might

hinder blessing. The word "Nazarite" is from "Nazar"—to separate—the words "separation" and "consecration" in this chapter being from the same root. The consecration of the priests for service in the tabernacle was the act of God in setting them apart as His own; but, in the case of the Nazarite, consecration was his own voluntary act, being a vow. The servant, or bondslave, in the New Testament corresponds with the Nazarite, for that place as servant is taken voluntarily. The Lord Jesus said to His disciples, "henceforth I call you not servants (bondslaves) . . . but I have called you friends" (John xv:15). This voluntary yielding of oneself to the Lord to be His servant, is beautifully shown forth in Exodus xxi:1-6, in the act of the Hebrew bondslave choosing, rather than to accept his liberty, to offer himself a willing slave, for ever, to his master. On his acknowledgment of his willingness to serve his master, he was to be taken to the door of the house, where his master pierced his ear with an awl, signifying that he belonged to him forever.

The Nazarite was to separate himself from wine and strong drink, and all liquor made from the vine, and also from eating any part of the vine. He was to let his hair grow long all the days of his separation, and never shave it; and he was not to be defiled by any dead body. Wine is mentioned as that which made glad and gave merriment, and therefore speaks of natural happiness. The servant of God must not seek for joy or satisfaction in the things of the flesh, or in mere natural delight, but rather in things spiritual. The Master Himself could say "I have meat to eat that ye know not of," when He was finding satisfaction for His soul in ministering to the needs of a soul. There is a joy and satisfaction to be found in the service of the Lord far and away beyond any natural pleasure that man can know.

Long hair belongs to a woman, being her very glory; but it points to weakness, and means shame, for a man.

Weakness and submission are the two prominent characteristics of woman in the New Testament. These are the conditions of power and of blessing in the service of God. It is "not by might, nor by power, but by My Spirit, saith the Lord of hosts." "When I am weak, then am I strong." It is the weak things that God uses when they are yielded to Him, and passive in His hands; for their very weakness and insufficiency give occasion for the greater display of the power and sufficiency of God.

The Nazarite must come at no dead body, even though it might be one of his nearest and dearest friends. Death marks all that is in the world, and every one out of Christ is "dead in trespasses and sins." There can be no real companionship, or fellowship, with unbelievers if God's servant is to be of use to Him in His service. The words "Come out from among them and be ye separate, saith the Lord," do not mean separation from other believers, but from unbelievers, as the previous verses plainly indicate (2 Cor. vi:14-18).

In the event of failure, and the Nazarite becoming defiled, provision was made for cleansing by sacrifice and the shaving of his head; the past days of his separation were, however, lost. All backsliding is serious and entails loss, but it is more awful for one serving the Lord to fail than for others. Every servant of God must therefore be watchful and prayerful, lest he be deflected from a path of separation and holiness. There have been sad records of servants of God, after many years of devoted service, falling into sin, and so losing their testimony and becoming useless in the work of the Lord. "Be ye clean, that bear the vessels of the Lord" (Isa. lii:11).

When the days of separation were fulfilled, the Nazarite was to be brought to the door of the tabernacle of the congregation, where he offered a burnt offering, a sin offering, peace offerings, and meat and drink offerings before the Lord. These offerings emphasize the two-fold

truth that all service for God is based upon the one great sacrifice, and is acceptable through the blood and that alone; and that all true service is ministering Christ in His person and work. The Nazarite's head was then shaved and the hair burnt.

Finally, the heave shoulder, along with an unleavened cake and a wafer, were put into the hands of the Nazarite to be waved before the Lord. And the wave breast and heave shoulder are mentioned as being waved by the priest. These acts speak of the identification of the servant with Christ in death and resurrection: and, more than that, they point to the appropriation of those things spoken of, as they are found in Christ. In the great epistle on ministry (2 Corinthians) the application of the truth of the death of Christ is made in the words, "always bearing about in the body the death of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. iv:10). The separated servant finds in Christ satisfaction of soul by feeding upon Him, and in Him he finds strength and love for all that his service demands. That is the true putting of himself in the place of death, that the very life he lives shall be in realizing Christ living in him by faith, as he is strengthened with might in the inner man by the indwelling Spirit. "And after that the Nazarite may drink wine." Surely he may, for when he has come to that place he has most surely found out that none but Christ can satisfy, and he no more desires the things of this life, or of the flesh, to give him joy, or delight.

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Timothy ii:21). The expression "meet for the Master's use" has been rendered "very serviceable to the Master."

The appeal of David to the people of Israel, "Who then is willing to consecrate his service this day unto the

Lord?" might well come home to the heart of every one of us, and lead us to take the place of the Nazarite, yielding ourselves unto God to serve Him devotedly. The result will surely be, as then, "Then the people rejoiced for that they offered willingly" (1 Chron. xxix:9).

XIX

THE SILVER TRUMPETS

THE CALL OF GOD

IN NUMBERS x:1-10 the account is given of the appointment by God for the making of the two silver trumpets which were to be used for the gathering together of the children of Israel, for the calling of them to march on their journeys, and to be sounded in time of war.

The word "trumpet" is from a word meaning to call, or to convoke. It appears to be allied to the word for town, or village, and also the word for court, as that of the tabernacle. As these were all places where the people assembled, the thought of gathering or assembling can easily be seen.

There were to be two trumpets, beaten out of one piece of silver. The number two is the number of witness or testimony, and so of confession. The silver used by the children of Israel in the different parts of the tabernacle, as well as for these trumpets, was obtained from the half shekels paid as atonement money. Each one numbered amongst the people was required to pay a half shekel as atonement money. The silver therefore speaks of atonement, or redemption.

These trumpets were blown by the priests, and were therefore the call of God to His people whether to assemble, or to march. The sounding of the trumpets points to the Word of God, for that is His message, whether through His prophets or in the Gospel. The fact of their being two may refer to the Word and the Spirit, for these two ever go together and cannot be separated. And yet

there is but one message, for they were of one piece. There is but one gospel which proclaims a full and free salvation through the atoning blood of Christ. Any other message is not the message of God, but is a spurious message, and comes under the curse of God as pronounced in Galatians i. God's message proclaims atonement, or redemption, through the blood of Christ, and offers to all men a full and free salvation as His gift, to be received by faith, and faith alone.

The gospel trumpet is a call from God, not only calling sinners to Him, but calling them into an assembly, or into a unity. For every one who hears the call of God, and responds to it by faith, becomes one with Christ, and so one with all other believers. "By one Spirit are we all baptized into one body." That body is called the church, which means, "a called-out body." The only ground upon which any one can have a place in that body, and be a member of the church of God, is atonement, or redemption. His people are a redeemed people, and He knows no others as such.

The silver trumpets were blown at certain particular times in the year to assemble the people to keep the appointed feasts. These feasts were to bring the people together in recognition of their oneness as the people of God; to recognize God Himself as their God; and to thank and praise Him for all the love and care realized by them; and this was shown by the offerings which they were required to bring. They also gave opportunity for fellowship with one another as they came up from all parts of the land into one center. Even so the Word of God is now sounding out its call to the people of God to gather together in His Name, to give Him that worship and adoration of which He is so worthy. In the days of the apostles the practice in the church was for believers to gather together on the first day of the week for the breaking of bread in remembrance of Him who died for them, and for

whose coming again they were looking. And there are such gatherings in all parts of the world every Lord's day for the very same purpose. Their sole authority for thus gathering is the trumpet sound of the Word of God, and that call is no uncertain one when the ear is open to hear, and the heart ready to obey. And those who gather thus in response to the call of the trumpets, and solely on the ground of redemption through the blood of Christ, find that just as really as God manifested His presence in the midst of Israel by the shekinah cloud, so really does He make His presence known by the Holy Spirit.

Then the silver trumpets were blown to summon all the people to march together. No one tribe, nor even two or three, by themselves would move on without the others, for they were a united people, and the trumpets ever reminded them of that blessed fact. Any division would have meant defeat, and would also have been a violation of the Word of God. Numbers is the book of walk and service, and gives us the record of the wanderings of the children of Israel through the wilderness. The walk of the people of God must be at His command, and in accordance with their position as a redeemed people. The Word of God is the only rule to direct and guide the people of God in their walk in the world. It must be listened to day by day and readily obeyed, if the walk is to be one of blessing. How blessed it is that God will surely guide those who will obey His Word, so that they may be walking in the light, even as He is in the light. His path is a safe one and a sure one. And then they must walk as those redeemed by blood, separated from all evil by the cross of the Lord Jesus Christ. Every believer is called to walk with Christ, as one who has died to the world, to sin, to the flesh, and to the law. The silver trumpets do not only proclaim redemption from the guilt of sin, but they also tell us that, being bought by the blood of Christ, we belong to God, and that every

redeemed one is sacred to Him. We are therefore to glorify God in our bodies, which are His.

In case of danger of attack by enemies the trumpets were to be blown so that the people would be remembered by God and victory would be assured to them. There are three great enemies ever facing the believer:—the world, the flesh, and the devil. There is, however, victory over all, through the redemption that is in Christ. Nor can any one know victory over these awful forces of darkness save through the work of Christ in His death and resurrection. The witness of the silver trumpets to victory is shown in the words of Revelation xii:11, "they overcame him by the blood of the Lamb and the word of their testimony." At the cross the Lord Jesus defeated every enemy, and secured for His people triumph over all their foes. As the believer recognizes his union with Him on resurrection ground, and confesses Him as Lord, so bearing witness to the power of His Name, victory is realized. "We are more than conquerors through Him that loved us."

And finally, there will be the great gathering together into the air when He comes again, and when the trumpet shall sound. For "in a moment, in the twinkling of an eye, at the last trump, . . . the dead shall be raised, and we shall be changed." And at that time also there will be the sounding of the trump to regather the dispersed of Israel, and to bring them again into their own land, establish them as the nation of God, and bring about the setting up of the glorious kingdom of the Lord Jesus Christ.

In Israel, the tabernacle was the tent of the congregation, or the tent of meeting; it was the appointed place for the people to gather in response to the call by the silver trumpets, for it was there that God manifested His presence. The call of the Gospel and God's word to His church is to rally to the Lord Jesus, for He is

the One in and through whom God manifests His presence now. The gathering is to be to Him. There was but one call for all of the people of Israel, and their coming together witnessed to their oneness as the people of God. The call of God to His people finds frequent reference in the New Testament, and is spoken of as a holy calling, a high calling, and a heavenly one. We are called into His grace, unto liberty, to peace, and to "the fellowship of His Son Jesus Christ our Lord" (1 Cor. i:9). We are called to become members of one body, to be children of one family.

In the first epistle to the Corinthians, addressed to the church of God at Corinth, and along with the second epistle to that church,—the only epistles addressed to the church of God,—the first truth emphasized is that of the unity of the church. Though the apostle knew of the serious sin and evil there, before he dealt with it and gave instructions for the putting away of it, he enforced this oneness of the church. This surely indicates the important place that the unity of the church has in the sight of God, and should impress upon believers its importance.

The gathering together of the children of God in the New Testament as the church, means a "called-out body," as distinct from all other people. The verb used for "gathering together" occurs in only one place in the epistles, namely, 1 Cor. v:4, and when used along with the name of the Lord Jesus is found only there and in Matt. xviii:20. It is the word from which comes "synagogue." Another word rendered "come together" or "companied," used of a multitude coming together in the gospels and Acts, is used of the church in 1 Corinthians in xi:17, 18, 20, 33, 34; and xiv:23, 26, these being the only occurrences of the word, apart from 1 Cor. vii:5, in the whole of the N. T. after the Acts. Amongst all true Christians it is recognized that they gather in the name of the Lord Jesus, and that is constantly asserted in prayer in seeking

the blessing of God. At the same time it has to be confessed that while Christians do gather in the name of the Lord, there are a very great many who do not gather in that name only. Surely that is what is meant in Matt. xviii:20 and 1 Cor. v:4. The more fully that the Name which is above every name, is given the place and honour of which it is so worthy, so much the more will the full blessing, which its use signifies, be realized.

The two references quoted indicate that where the people of God gather in the Name of the Lord, as appointed, they will realize His presence and also His power. In such gatherings His presence is assured, for He said "there am I in the midst." And for all purposes of discipline or rule, His power will be manifested with enabling grace.

XX

THE BUDDING ROD

RESURRECTION OF CHRIST

THE key phrase to the book of Numbers is "unbelief hinders blessing," and the great act of unbelief, or rebellion, that shut so many out of the promised land, is recorded in chapter xiv, when the whole congregation except Joshua and Caleb turned back towards Egypt, and in consequence came under the judgment of God, being turned back to wander in the wilderness for thirty-eight years.

It was not long after this that Korah, Dathan and Abiram took exception to Moses and Aaron as leaders, and presumed to aim at the priesthood. This was a revolt against the authority created by God, and it brought upon them and others terrible judgment; for Korah, Dathan and Abiram were swallowed up by the opening of the earth, and 250 were burned by fire, while later over 14,000 were destroyed by a plague.

Aaron's position as God's appointed high priest had thus been challenged and opposed, and that led to what is recorded in Numbers xvii in the budding of Aaron's rod. Moses was instructed by God to take twelve rods for the twelve tribes, for each tribe a rod, putting the name of a tribe on each. These rods were laid up in the tabernacle of testimony over night, and when Moses went in the morning to take them he found that Aaron's rod had "budded, and brought forth buds, and bloomed blossoms, and yielded almonds." Then God appointed that Aaron's rod was to be kept in the tabernacle for a token against the rebels to cause their murmurings to cease, so that they should not die.

The budding of Aaron's rod was the act of God bringing life out of death, which is resurrection. By that act He set His seal upon Aaron's position as the priest of His appointment, and gave a complete answer to those who had questioned it, showing also the justness of their condemnation. It is in this particular way that the budding rod typifies the great, wonderful truth of resurrection.

God's act in raising Jesus Christ from the dead establishes the whole truth regarding Christ as the Son of God, and as God's anointed One; and proves His absolute Deity.

The resurrection of Jesus Christ from the dead is a truth so attested that it cannot be gainsaid or disproved. Each of the four evangelists records it, and their accounts are so different in the details given and yet so thoroughly in agreement, that they must have been independent records, and could not possibly have been produced by their acting in collusion. After His resurrection Christ was seen by a number of witnesses on different occasions during a period of forty days, and all of these witnesses were reliable persons. On one occasion He was seen by five hundred at once. The chief priests and the soldiers framed and spread a report seeking to cover up that blessed fact, but on the very face of it that report is seen to be a downright lie.

The change in the disciples from sadness and hopeless despondency to joy and gladness, could never have been brought about but by the knowledge that He was risen, verified to them by His appearing in their midst on two occasions.

The resurrection of Christ was never questioned when preached by the apostles in the early days of the church. If the rulers could have denied it, they would have promptly done so, for it was that fact which proved their sin in the rejection of the Lord Jesus, and condemned them. They were powerless, however, in their efforts against

the apostles, for they knew that their testimony was only too true.

One of the strongest testimonies to the resurrection was the change made by the Christians from among the Jews, in giving up the seventh day, and recognizing the first day of the week as the day of rest. The sabbath was the national sign of Israel, for it was given to them alone, and to no other nation. After the resurrection, however, we never find the disciples of the Lord meeting on the seventh day. The first day, which marked the resurrection, was the sacred day henceforth.

As the budding rod was God's seal upon Aaron's appointment and position as high priest, so the resurrection of Christ establishes His position as God's anointed One, and gives full value to His work on the cross in making atonement for sin, and witnesses to sin having been put away. Every one therefore believing in Christ is accepted by God, and fully cleared from all the guilt of sin. "He was raised again for our justification" (Rom. iv:25).

Because Christ is risen, every one believing in Him is justified and cleared from all charge of guilt by God. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii:1, 33, 34). Nor will God bring against the believer any charge or accusation for sin.

And not only does the resurrection secure deliverance from the guilt and power of sin, but by it the believer also realizes complete deliverance from all servitude under the law. The believer is no longer under law, but is now united to One who has been raised from the dead, (Rom. vii:1-4) and upon whom the law has no claim whatever.

"He arose again the third day according to the Scriptures." By that act God has given unassailable proof of the truth of His word. The rising again of Christ on the *third day* according to the Scriptures was in fulfillment of prophecy. It establishes the whole of the Old Testament as

the word of God, for in the Pentateuch, in the Psalms, and in the Prophetic books the resurrection of Christ is set forth in type and in prediction. As the budding rod was to "stop the murmuring" of the children of Israel who had been complaining, so the resurrection of Christ stops the mouth of every one who would in any way question the Scriptures as the Word of God. Those who to-day are criticizing the Bible and questioning the truths therein, show their unbelief and wickedness of heart, and they refuse to accept God's unanswerable testimony to the truthfulness of His Word by the resurrection of Christ. In the face, therefore, of that fact of God, unbelief is inexcusable.

Since Christ is risen, we have a Saviour who is able to save to the uttermost, and to give the believer constant victory over sin. By the resurrection we have the assurance that the guilt of sin has been settled by the work of Christ on the cross, so that every one believing on Him is justified from all sin. And there is victory and triumph over the power and dominion of sin in simply looking to a risen and living Saviour. There is, therefore, no excuse whatever for any one living in sin; and defeat in the life, or the yielding to sin and its power, means the turning away from Christ, and refusing to trust Him. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv:57).

This blessed truth of the resurrection of Christ witnesses to every believer of the sure ground for a simple and unwavering faith. The God in whom we are called upon to believe and place our confidence is the One who has proved the truth of His sure Word of promise by raising Christ again from the dead; and by that act has also shown that He is fully able to do all that He has promised (Rom. iv:17-21; 2 Thess. i:9; 1 Peter i:21).

The believer's whole hope for the future is based upon the resurrection of Christ. His resurrection is the pledge

and guarantee of the resurrection of all who believe in Him. The hope of coming glory for all who belong to Christ is sure, because Christ rose from the dead and lives. (1 Peter i:3, 21; 2 Cor. iv:14; 1 Cor. xv:13, 20, 22). "Christ both died, and rose, and revived, that He might be Lord" (Rom. xiv:9). "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x:9). "Every tongue shall confess that Christ is Lord." By belief in Christ raised from the dead, and confession of Him as Lord, salvation is assured. That is not merely salvation from the guilt and condemnation of sin, but means knowing, experimentally, in the life, the power of Christ saving completely, or to the uttermost (Heb. vii:25). The open acknowledgment of Christ as Lord means surrender to Him, and where the life is yielded to Him the power of God is realized, giving victory over the power of sin and evil, and bringing to the heart joy otherwise unknown. There are many who believe in Christ as Saviour who fail to enter into such an experience, by not confessing Him, and by shrinking from surrender to Him as Lord. And many a believer has never had real assurance of salvation until that confession has been made. Confession of Him as Lord is, therefore, of great importance, and should be constantly maintained by believers for their own sakes, as well as His. And His own words assure us that "Whosoever shall confess me before men, him will I confess before my Father who is in heaven."

The day will surely come when Christ shall be confessed as Lord by every tongue, but that will be a forced confession, and not from hearts believing in Him as Saviour. It will be the bowing to Him as Lord and King when compelled, because of His sovereign majesty and power openly manifested.

The resurrection of Christ from among the dead proves the love and grace of God toward sinners; it exhibits the justice and holiness of God in putting away sin; it manifests the supernatural power of God in defeating Satan and every other evil force; it establishes the truth and faithfulness of God, and gives a sure ground for faith in His Word, and for perfect confidence in Him as the One who is able to fulfil completely every word of promise.

The resurrection is God's final answer to all sin and unbelief, and condemns all doubt, suspicion, and question of Him and His Word of truth. It is His testimony to Christ as His Son, and as God manifest in the flesh; to Christ as the author and head of creation, and also of the new creation; and to His being worthy of all the glory set forth as belonging to Him, as the Son of God, in the Scriptures of both the Old and New Testaments.

This truth of the resurrection of Christ is the basis of all our faith, and love, and hope, and without it these have no value whatever, but are only empty and vain. The resurrection witnesses to His work on the cross as being final and complete, and having put away sin. It assures us that believers have a great High Priest in the presence of God, ever interceding for all who come to Him; and it points forward with certainty to His coming in power and glory to sit upon the throne of David, and reign in all the majesty that will be His as King and Lord.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv:58).

XXI

THE RED HEIFER

CLEANSING FROM SIN

THIS ordinance is found only in the nineteenth chapter of Numbers, and as that book is connected with the wilderness life of the children of Israel, it has to do with the walk of the people of God. This offering sets forth the provision made by God for the cleansing of any one of His people who had become defiled through coming into contact with the dead in any way.

THE OFFERING. A red heifer was to be taken by the priest, and slain without the camp, its blood sprinkled seven times before the tent of the congregation, and the heifer itself burnt, along with cedar wood and scarlet and hyssop. As in the case of all offerings upon the altar, the animal had to be without spot and unblemished. The ashes were to be kept for a water of separation, and any one who became defiled by coming into contact with any dead thing had to use them for cleansing.

The one defiled had to take the ashes and running water and put them in a vessel, then one who was clean had to take hyssop and with it sprinkle all that was defiled on the third day and the seventh day. On the seventh day the one cleansed had to purify himself by washing his clothes and bathing himself in water, and he would then be clean. Should any one defiled neglect to cleanse himself in this way he would be cut off from among the congregation, and so be deprived of his rights and privileges as one of the people of God, and out of fellowship with them.

THE ANTITYPE. As all of the Old Testament sacrifices set forth the one great sacrifice of Christ, so does

this one give a particular aspect of that offering. The animal without spot or stain, and unblemished, or whole, presents Christ as the perfect offering, being without spot or blemish. He was ever absolutely holy and perfect, not only being perfectly pure and free from all stain, but also ever perfectly fulfilling the will of God, and in all things pleasing Him. Not only in His person was He perfect and pure, but His character also was absolutely without defect, and perfect in every trait.

Though He was perfectly pure, spotless, and holy, yet He must die in order to provide a sacrifice for sin, for "without shedding of blood there is no remission." The sevenfold sprinkling of the blood of the heifer points to the completeness of the offering of Christ for sin and to its eternal efficacy. For by one sacrifice, once for all, and by that alone is there any cleansing from sin and its defilement; but the sacrifice of Christ was so complete and so fully efficacious that it has procured for us not only cleansing from past sin as guilt and defilement, but cleansing from all sin, past, present, and future. "The blood of Jesus Christ His Son cleanseth us from all sin."

The Application. As has been noticed, this offering has to do with the wilderness life of the people of God, and with cleansing from the defilement of sin, through coming into contact with the dead, and so has in view the defilement of the believer in his walk, through his coming into touch with the world and with unbelievers, for they are "dead in trespasses and sins."

First of all, the possibility of being defiled, and that very easily, is emphasized, for in the world we are surrounded by that which is characterized as death. Defilement may come through seeing, or hearing, or touching in any way something marked by death; and every believer is constantly in danger of such contact.

The very depravity of our nature, as well as the tendency to sin in every one, makes this possible, and often a reality.

There is, however, cleansing from all sin, for "the blood of Jesus Christ His Son cleanseth us from all sin." This expression is connected with the walk of the believer, for it follows the words: "If we walk in the light, as He is in the light, we have fellowship one with another." The word "cleanseth," being in the present tense, denotes the continuous efficacy of the blood in constantly cleansing the believer so that he can walk in the light with God, for that is only possible on the ground of the blood. The verses following in 1 John i and ii give the provision made by God for restoration in case of sin being committed by a believer.

The sevenfold sprinkling of the blood of the red heifer refers to the complete provision in the blood of Jesus for cleansing from sin. The ashes of the heifer were kept for a memorial, and therefore ever pointed to the sacrifice made as the one provision for cleansing.

In case of defilement, the ashes were put in a vessel with running, or living water, which was sprinkled upon the one defiled. The water typifies the Holy Spirit using the Word to reveal the sin to the believer, and then pointing him to the blood as having provided cleansing. The sprinkling was with hyssop, representing faith as the only condition required. In 1 John i:7 we are told that the blood cleanseth from all SIN, and then in verse 9, "If we confess our SINS, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is important to notice the distinction between *sin* and *sins*, the former being the very guilt and nature of sin, and the latter the acts, or practice. There is no thought of the sinful nature of the believer being eradicated, but all sin means all its guilt, or condemnation. Every believer is fully absolved from sin as guilt, so that God has no charge against such. And while he has a new nature in being a new creation in Christ, the old nature is not eradicated, and may still assert itself, and break out in sin. If it

does, fellowship with God will be broken, and peace and joy will be lost; but, thank God, the question of salvation is not in question for a moment, for the blood has settled that, and does so continuously. Any sinful act calls for confession, which means the definite acknowledgment of the sin, whatever it is, to God. That is not asking forgiveness, but stating the sin in confession, and when that is done we are assured that there is forgiveness and cleansing.

It is here, too, that the advocacy of Christ comes in, according to 1 John ii:1, 2, for it is when any one commits sin that He acts as advocate with the Father. He then pleads for the one sinning, and by His advocacy secures that restoration that is obtained on confession. The position of every believer is, therefore, doubly sure through the blood of Christ meeting all his guilt, and His advocacy as High Priest securing forgiveness and cleansing for him in case of failure.

In John xiii:5-10 this truth is illustrated and also taught by the Lord. In verse 10 the words literally read, "He that is bathed needeth not save to wash his feet, but is clean every whit." There are two different words for "wash," one meaning a complete washing, and the other the washing of part of the body, as the feet. The feet point, too, to the walk of the believer. Just as the Lord on that occasion stooped, and, taking the place of the slave, washed the feet of the disciples, even so now, when we have to come to Him with any defilement, He acts for us in the very same way. This should surely appeal to the child of God to be thoughtful and careful in walk and conduct, lest there should be any lapse into sin.

XXII

THE BRAZEN SERPENT

CHRIST LIFTED UP

IN HIS interview with Nicodemus recorded in John iii our Lord said, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and thus referred to the incident in Numbers xxi:4, 9, where we have the account of the brazen serpent. The lifting up of the brazen serpent, therefore, was typical of His being lifted up on the cross, as the great remedy for those suffering from the effects of sin and disobedience.

Soon after God had in wondrous grace given forth abundance of water from the smitten rock, even though the smiting was an act of disobedience, the children of Israel were brought to the borders of the land of Edom. There they became discouraged, complaining that there was no bread or water and loathing the manna, calling it "light bread." In consequence, fiery serpents were sent among them which bit many, and caused death. The people then cried to God, and He told Moses to make a brazen serpent, and put it upon a pole so that it might be seen by the people, and whoever looked upon it should live.

FAILURE. The first point to notice in the incident is the failure of the people, and their murmuring against God's provision for them in the giving of the manna. In the sixth chapter of John, our Lord taught that the manna given from heaven was a type of Himself as the true bread from heaven. As the manna was the provision by God for the sustaining of the life of His people in the wilderness, even so is Christ the one and only provision for the imparting of life, and for its sustenance. He is the

Bread of Life, and as He Himself said, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is by the Word of God that life is received, for Christ is the life; and only by the Word can we know anything of Him. He is the living Word, of which the written Word speaks. God's one provision for man is Christ as revealed in the Word, and His one test of man is Christ. Man's attitude, therefore, to the Word of God is his attitude to God. During the forty years in the wilderness the people of Israel were absolutely dependent on God day by day, their life being sustained by the daily supply of manna, apart from which they must have perished. In the very same way man is dependent, every moment of his life in the world, upon Christ as the bread that cometh down from heaven; and the one and only way by which Christ can be received and be fed upon, is by believing the Word of God.

The people loathed the manna, and spoke of it as "light bread." The very entrance of sin into the world came in this way, for the devil, as a serpent, caused Eve to question the Word of God, and so to take of the forbidden fruit. The root of all sin is unbelief of the Word of God. And the natural heart of man turns away from submission to God and dependence upon Him and His Word; but God's one great command is to "believe on the name of His Son Jesus Christ, and love one another" (1 John iii:23).

The consequence of the sin of the people was death, through the biting of the fiery serpents. "The wages of sin is death." "By one man sin entered into the world, and death by sin." Of the devil, we read that he had the power of death, and he is called "the old serpent." That there is a personal devil the Scriptures plainly teach, and he is the tempter and deceiver of men. His whole aim is to lead to unbelief of the Word of God, and so to the denial and rejection of Christ.

THE JUDGMENT. The Scriptures teach that judgment for sin is retributive. As the Australian boomerang comes back to the very place from which it was thrown, so does sin come back upon the one who commits it, in all its vileness and awfulness. The refusal to believe the Word of God and its truth, means the acceptance of a lie which is of the serpent, the devil (2 Thess. ii:10, 12). The turning away from God, and rejecting life as offered by Him, means accepting death through the biting of the serpent. The rejection of God's revelation of Himself, and of unseen and spiritual things, leads to the believing of falsehood, and to being deceived by manifestations which claim to be messages from the dead, but are really Satanic. The word "serpent" comes from a root meaning to see, or look, and also to hiss, or whisper, from which come auguries and enchantments. This is wonderfully borne out in this incident in the judgment of death through the biting of the serpents, upon those who rejected God's blessed provision of life in the manna from heaven.

THE REMEDY. The remedy was of God's appointment, in instructing Moses to make a serpent of brass, and to put it upon a pole so that it might be seen by all. The pole was the banner pole, or ensign, the word pole itself signifying "to lift up." Five times in John's Gospel, and only there, is the word "lifted up" used of Christ as Son of man. He was lifted up on the cross between heaven and earth as if belonging to neither, and rejected by both. And yet by that very act bringing together these two as they never could have been joined in any other way.

"Even so MUST the Son of man be lifted up." That was no accident but an absolute necessity. He must needs die; that was the very purpose of His coming into the world. It was God's purpose from all eternity, for He was the Lamb, "fore-ordained before the foundation of the world." He was "delivered by the determinate counsel and foreknowledge of God." As a brazen serpent was

the remedy for the bite of the fiery serpents, so Christ "was made sin," that we might become the righteousness of God in Him. And that we might be redeemed from the curse of the law, He was "made a curse for us." Sin is so awful that the only remedy is the cross of the Lord Jesus, and it is only there that we learn its awfulness, and heinousness. There was no greater sin ever committed than the rejection of the Son of God, and the putting of Him in the place of shame and ignominy on the cross. And, on the other hand, the very awfulness of that judgment, and what it meant to Christ, show to us the completeness of the remedy provided by God. "He was made sin." All that sin means, and all that it demands, has been met by Him perfectly and forever. That one perfect sacrifice offered once for all has made complete and full atonement for all sin. Salvation is now provided for every sinner, so that whosoever believeth in Him receives everlasting life.

The One Condition. The one condition laid upon people was to look, and whoever beheld the serpent lived. The word "behold" in the passages means no casual look, but rather the gazing upon the serpent lifted up. It denotes earnestness, and longing. It is the word used of Lot's wife, who looked back when leaving Sodom, indicating that her heart was back there; hence the judgment. It was a look called forth, through need, from those in danger of death. Our Lord's application of it is "that whosoever believeth in Him should not perish, but have everlasting life." Such belief is no mere mental assent to a fact, for the word "faith" means being convinced, or persuaded, so that there is committal, or trust. Believing in Christ as the Son of God is to be convinced of the truth regarding Him, and the acceptance and recognition of Him as one's own personal Saviour. The alternatives are perishing, or having eternal life, consequent upon unbelief, or belief.

XXIII

THE FEASTS OF JEHOVAH

GOD'S PROGRAM OF REDEMPTION

THE various stages in the program of redemption have been set forth by God in Leviticus xxiii, in the seven great yearly Jewish feasts. These feasts, or set times, or appointed times, for the gathering together of Israel as the people of God, were the Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Atonement, and Tabernacles. The first two, the Passover and Unleavened Bread, have already received notice.

In verses 10 to 14 the feast of Firstfruits is mentioned, when the first sheaf of the harvest was taken and waved before the Lord. After redemption by blood, with which is connected the separation of the redeemed from all evil, comes resurrection, typified by the sheaf of firstfruits. Christ is the firstfruits in resurrection (1 Cor. xv:20), and as that sheaf was a sample and a pledge of the coming harvest, so is His resurrection the sample and pledge of the believer's rising again (2 Cor. iv:14, 1 Cor. vi:14). To the individual believer it speaks of acceptance by God, and of victory over sin and death.

The next feast was to be fifty days later, hence the name Pentecost (verses 15-21). That was indeed an appointed time, for it marked the coming of the Holy Spirit into the world to abide, and to indwell the Church, and the believer. The two wave loaves point to the Church, formed of Jew and Gentile, and these, being baked with leaven, show that they do not refer to Christ, in whom was no sin. Then they are firstfruits (James i:18). The fifty days in the type explains the ten days of waiting by the disciples in Acts 1, for the Holy Spirit could not come until

that period was fulfilled. And so we read in Acts ii:1, "And when the day of Pentecost was fully come." To the individual believer, sheltered under the blood of redemption, separated to God from evil, and risen with Christ, this feast proclaims the provision by God for the very fullness of the Spirit as his appointed portion, to be received by faith, and faith alone.

The next set time was in the seventh month (verses 24, 25), and was a memorial of blowing of Trumpets. These were blown to call together the people of God as an assembly. By this feast is typified the regathering of Israel, and the bringing of them into their own land after the removal of the Church of God at the coming of the Lord. There is reference to the sounding of a trumpet in Matt. xxiv:31, connected with the gathering of God's elect people, who are the people of Israel, and not the elect of the church. For it is after the tribulation, and is connected with the coming of the Lord in power and glory to set His kingdom on the earth. Testimony and fellowship are meant by the sounding of the trumpets, and these are realized in the life of the believer who is filled with the Spirit of God.

The day of Atonement followed immediately in the same month (verses 27-32), that being a solemn occasion when the people afflicted their souls, watching the high priest carry out the ceremonies connected with the great yearly offering for atonement. Two goats were taken, one being offered as Jehovah's appointed portion, and as expiation for sin. It was offered upon the brazen altar, and the blood carried into the holiest and sprinkled in the mercy seat before the Lord. Over the head of the other, the sins, transgressions, and iniquities of the people were confessed by the high priest, and then it was sent away into the wilderness; by which was signified the putting away of sin from the people. The coming day of atonement will be realized when Israel, as a nation, looks upon the Lord Jesus, at His appearing to them, when

He comes in glory as their Messiah and Lord (Zech. xii:10-14; Rev. i:7; Heb. ix:28). The veil will then be removed from their hearts, and in deep contrition they will acknowledge their sin as a nation in rejecting Christ as Saviour, and will turn to Him in faith and love. By that appointed time the believer is reminded that he has a great High Priest who has gone into heaven for him, and that he may boldly enter into the Holiest, to a throne of grace, to obtain mercy, and find grace for seasonable help. Full atonement has been made for all his sin, and the way opened into the very presence of God, where he may come as a worshipper, and exercise priestly ministry on behalf of others.

The last of these appointed times was the feast of Tabernacles in the same month, five days later, and lasting for seven days (verses 34-36, 39-42). It was a time of great joy and celebrated the ingathering of the harvest, being the harvest home. This was the feast kept in the days of Nehemiah, by those who had returned from Babylon, and were engaged in building the walls of the city of Jerusalem. It will be the feast of the kingdom, to be celebrated when the Lord is reigning as King in the Millennium (Zech. xiv:9, 16, 19). That will be the great consummation of all the redemptive work of God, when He will gather together all "in Christ," and every enemy will be put down. Then God's earthly people will enter fully into their appointed inheritance, and enjoy to the very full all the blessing covenanted by God with them. And through them, as His witnesses, blessing will spread out to all the nations of the earth, and "the glory of the Lord will cover the earth as the waters cover the sea." For the believer, it points to the joy and exultation to be realized at the coming of the Lord, when he will be received up into His presence, and changed into His likeness, and when glorious rewards will be received for faithfulness in life and service. Then all the redeemed will be gathered home into the presence of the Lord to be forever with Him.

XXIV

THE CITIES OF REFUGE

CHRIST THE REFUGE FROM JUDGMENT

IN NUMBERS xxxv are given instructions to Moses regarding the cities to be given to the Levites when they came into the land, and amongst these there were to be six cities of refuge. These six cities were to be for refuge to the manslayer who had inadvertently slain any one. Reference is made to three of them in Deuteronomy xix, and then, in the time of Joshua, the instructions about the whole six are given, and their names also. These cities present a very blessed type of the Lord Jesus Christ as the refuge provided by God for the sinner, to which he may flee from sure judgment.

There were six of these cities, three being on one side of the Jordan and three on the other side. They were of God's appointment, and so given in two threes; and they were for man, as the number six indicates. They were so situated that some one was within half a day's reach of every part of the land, and in this way refuge was brought within the reach of every one who might need it. Roads to each city were provided, and had to be kept in repair, and on these at intervals were placed sign-posts pointing to the nearest one. Once inside the city, the manslayer was perfectly safe from the wrath of the avenger who might be in pursuit of him. In the city he was given not only shelter, but provision was made for his clothing, and for food. The one responsibility of the manslayer was to remain in the city and to enjoy its protection, awaiting the time appointed for his return to his own possession and his own city.

First of all, let us notice these cities as typifying the Lord Jesus as our refuge from coming judgment, and the refuge in which the sinner finds perfect safety. Every sinner can be shown to be guilty of murder, for in 1 John iii:15 we are told that every one who hates his brother is a murderer; and besides that, as it was our sin that nailed Christ to the cross and brought about the awful death that He had to endure, we are verily guilty of His death. We are also shown to be by nature the children of the devil, and he was a murderer.

When the manslayer discovered that he was guilty, and in danger of judgment at the hand of the avenger of blood, we cannot conceive of his delaying his flight to the nearest city of refuge; but rather of his setting out with all haste, so as to be sure of getting inside in ample time. Nor would he dare to stop by the way to gather some bright flower, or to pluck some ripe fruit, or to salute some intimate friend, for the matter was one of life and death, and every moment's delay meant danger.

Some city was sure to be near, so that he could reach it within half a day. "The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith." God has brought Christ down within reach of the neediest sinner, and none need perish outside of the refuge from judgment. He is a sure hiding place from the wrath due to sin, and none in Him will ever come under the judgment of God. As surely as the roads to the cities were made clear and plain, even so the way to Christ is plain and easy, so that none need miss it. "Whosoever will, may come." "For by grace are ye saved, through faith." And "him that cometh to Me I will in no wise cast out."

Once inside the city, safety was sure, for it depended upon the city, not on the appreciation or the knowledge of the one who ran into it. His part was simply to admire the walls and the bulwarks and to rejoice in the blessed provision made for him. His one claim to its protection

was his being a sinner. As surely as we can prove our sinnership that gives us a claim on the Saviour of sinners.

There is a coming day of awful judgment for sin and unbelief, and those who neglect or despise the refuge provided by God will surely find that, but when it is too late to enter the refuge. Death, Judgment, Hell are all stern realities witnessed to by no one more certainly than by the Lord Jesus Christ Himself. His awful sufferings on the cross, and His giving His life for sinners, bore out His solemn words of warning, when in the flesh, with regard to the terrible doom awaiting the wicked.

"In Christ" is the great key expression in the epistles, defining the position of the believer. In Him the sinner finds not only safety and security, but everything that he may require for his spiritual sustenance and growth. Once in Him it is our part to be occupied with Him, finding out more and more of His wonderful provision for us as a refuge from sin, and all that refuge means. The safety and security rests solely upon what He is, and never upon any experience or change that may have been wrought in the life. "God is a refuge for us. In God is our refuge."

The names of the cities were Kedesh, Shechem, Hebron, Bezer, Ramoth and Golan; and the meaning of each name brings out some particular aspect of Christ as our refuge.

KEDESH means holiness and was situated in Naphtali in Galilee. It presents, therefore, the sanctuary for the struggler. Christ is made, of God, unto us sanctification, and it is in Him, and in Him alone, that we have any holiness that will fit us for His presence. Hebrews, however, teaches us that by His blood He has sanctified us once for all, and brought us right into the very presence of God. "By the which will we are sanctified through the offering of the body of Christ once" (Heb. x:10).

SHECHEM, in Ephraim, speaks of the shoulder, and of fruitfulness. Christ bears us, each one, upon His shoulder,

even as the shepherd does the sheep when found; and He also puts at our disposal His strength, so that, as often as we realize our weakness, we may lean upon Him and find Him to be a never failing refuge. "I am strong for all things in Him that empowers me" (Phil. iv:13). "My strength is made perfect in weakness" (2 Cor. xii:9).

HEBRON, meaning fellowship, was in Judah, which means praise. It is not difficult to recognize connection between these two. Christ is the one object of the heart of God, and the One in whom he finds all His delight; and as the heart of the believer is occupied with Christ, and finds delight in Him, there is true fellowship together. When Christ is real to us by the Spirit of God, praise will spring forth without effort, and "whoso offereth praise glorifieth Me" (Psa. 1:23).

These first three, more particularly, present the divine side, and the other three the human side.

BEZER meant an enclosed place, or fortification, and was across the Jordan in Reuben's inheritance, in the one who was the strength, or might of nature. We have, therefore, the refuge, or protection against natural strength, or self-will. Christ, and He alone, is surely such a refuge, for what sinner who has ever tried, but has found out that in himself is the greatest enemy, and one much too strong for him to overcome. The life that abides in Christ proves, however, that there is in Him deliverance from self-will and its bondage and snares. He is our Bezer.

RAMOTH, heights, was in the rocky region of Gilead in Gad's possession, and points us to the exalted Christ as our security. Gad, a troop, indicates conflict; and such there is ever going on. It is in the heavenlies that we realize what wrestling there is for the believer.

Victory is ours through the exalted Christ, the One who rose from the dead. "But thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv:57).

Golan, in Manasseh, means joy or exultation in forgetfulness, and being in Bashan is connected with sensuous pleasure, or luxury. There is boundless pleasure and satisfaction in Christ for those who will turn away from all that is merely fleshly or sensuous, and will seek it in Him. None but Christ can satisfy the yearnings of the heart, and He does satisfy the longing heart, and draws forth from it exultant praise as it turns to Him in simple faith and confidence.

Christ is thus presented to us as our refuge, a sure refuge from every foe that can arise. And it is in Him we may abide continually, finding all that our hearts and lives can ever need, or want. He can satisfy every yearning, or longing, and prove to us that in Him is the very fullness of God Himself, so that from us may be constantly drawn forth joyful praise and exultation to Himself.

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